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1911

The  
Boy Problem Solved

Kappa Sigma Pi

DAVID H. JEMISON



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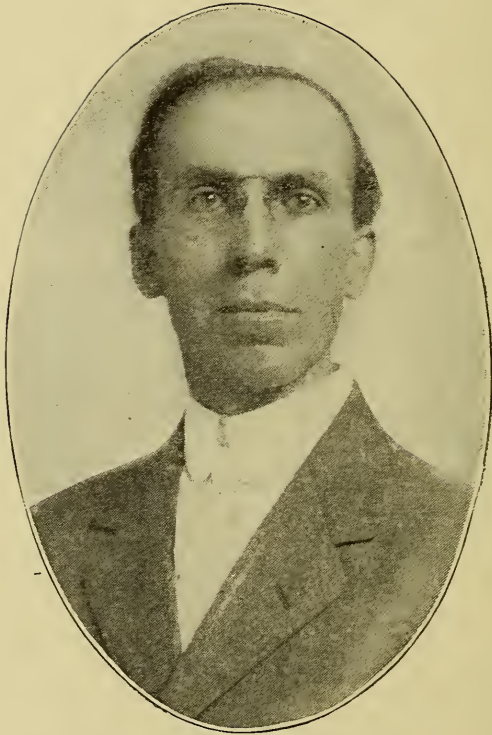
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REV. D. H. JEMISON,  
Founder and Grand Chaplain,  
Cincinnati, O., U. S. A.

-:- THE -:-  
BOY PROBLEM SOLVED

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A STUDY OF THE BOY  
AND THE  
REVISED MANUAL OF THE  
Kappa Sigma Pi  
OR THE  
Modern Knights of St. Paul

INTERNATIONAL AND INTERDENOMINATIONAL BOYS'  
BROTHERHOOD FOR CHURCHES AND OTHER  
RELIGIOUS ORGANIZATIONS.



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222 FOURTH AVE., WEST, CINCINNATI, OHIO, U. S. A.

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1911

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No 1



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## FOREWORD.

Since the publication of the first Manual, in 1909 the order has developed beyond our fondest dreams. Up to that time we had no dreams at all, and were surprised that any one outside of our community wanted, our particular kind of a boys' club.

We offer this Manual, which gives a brief study of the Boy Problem and our solution of it, to a religious world which at this time seems to be thoroughly awakened to the need of the special attention that the Church should give the boy for the very salvation of the Church herself.

This Manual has been prepared in the midst of heavy pastoral duties and is subject to many errors, which we shall gladly correct when brought to our attention. Topics and questions not discussed herein may be secured by referring to our book list.

Some things may seem radical, but the facts and the needs demand it. We do not expect you to agree with everything at first, but if you study the problem a little more, you will likely come into our neighborhood if you do not come exactly to our point of view.

If you believe in our plan tell others about it and push the good thing along for the sake of the boys. If there is something about it that you do not like, write us how to improve it.

Very cordially, your fellow-worker, interested in the boys, the Church, and the Kingdom of Jesus Christ,

DAVID H. JEMISON.

Cincinnati, October, 1911.



## A STUDY OF THE BOY.

If you want to help the boy you must understand him. You can not understand him unless you make up your mind to study him and his needs. If he is worth saving to noble manhood and useful life, he will be a most interesting study for your effort.

Most authorities divide a boy's life into three periods, such as infancy, childhood, and adolescence.

The first five or six years of infancy is mostly physical in its development, with instinct in control, and memory not yet making her records, but laying the foundation for the next period of childhood when the will begins to assert itself and habits become more fixed, and for another five or six years the higher rather than the animal instincts develop. Now the emotions, the memory, and self-consciousness assert themselves.

Boyhood is the time for habits to be formed, but the next period, which we call adolescence, is the time for forming ideals.

Adolescence begins with the physical change in the boy in the approaching puberty and ends in fully developed manhood. Begins somewhere between eleven and fifteen and ends at twenty to twenty-two years of age.

The brain stops growing and the large arteries increase one-third, the temperature rises slightly, the reproductive organs have functioned, the voice changes, deepening and, sometimes, with an uncontrollable jump

to falsetto, he outgrows instead of wears out his clothes, wants to sleep late in the morning, becomes emotional and reticent. Rag-time songs and slang words have a peculiar charm to him, is apt to have his first and several love cases, and demands constant entertainment.

At this critical age in the boy's life, when he needs the closest fellowship and guidance of parents and teachers, he gets the least. Mother forgets to caress her boy as she did. He is so awkward, queer, and noisy, his muddy feet soils the parlor carpet, he turns the house upside down and teases the girls into tears, so it is a relief when he is out at play or in bed asleep. If anybody has to sleep in the attic or the barn it is this big boy. If any class in the Sunday school is without a teacher, it is this big boy's class. If any misdemeanor is reported in the neighborhood, it was the boys who did it. Is it strange that so many boys live up to what is expected of them?

The apparent independence and self-sufficiency of the boy at this period causes the parent to cease caressing or trying to amuse him. But this independence is largely a bluff. He is reticent about himself, but he hungers for fellowship. If he does not find it at home, he is sure to take his confidences to the gang he runs with around the corner.

Now is the time for the father, the minister, and the Sunday school teacher to be his hero. He is a hero worshiper, and will surely bow at some shrine. The suppressive method of treatment is homicide and insanity. The quantity of "do n'ts" given ought to be in homeopathic doses, but full 3x strength if given at all. The do n't should have some good reason for saying it which is apparent even to a boy. The better way is to

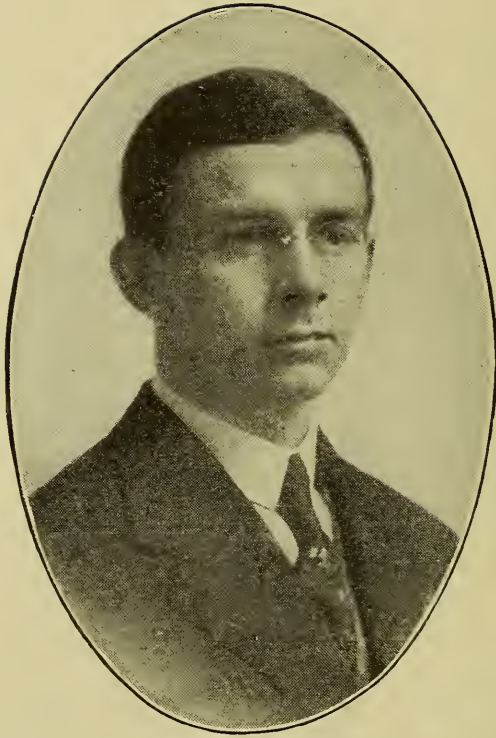
help plan work and play for the boy that will give vent to his pent-up energy and exuberant spirit.

You have a right to be alarmed if the boy is not conducting himself at this period in a natural way. He will probably die young, like the little boy in the Sunday school library book of a generation ago who never did anything bad, but fell sick and died religiously correct. Most boys would rather be like the bad boy of the story and go to jail, if necessary, to have a little fun and excitement, and grow up to be a man.

The normal boy at this age is constructive in his instincts. If he is suppressed or neglected this instinct is likely to become destructive, and Halloween, when mischief-making spirits are in control, does not come often enough for him. Lancaster says, "The pedagogy of adolescence may be summed up in one sentence, inspire enthusiastic activity."

Each boy must be studied individually to truly understand and help him. You must know his home life, inherited qualities and weaknesses of flesh and mind, his associations in school, shop, games, and where he spends his spare time.

Boys of the same family may be very much different in temperament and character. Love will find a way to learn the needs of each boy and realize that life has no greater responsibilities nor opportunities than to help guide a boy into a useful and successful manhood.



HOMER C. SELBY, Grand Chancellor.

Mr. Selby, who is a prominent business man of his city—member of the firm of The Selby Shoe Company—is also interested in Church work, and especially in saving the boys.

At the request of the Ministerial Association of Portsmouth he took the Chaplaincy of a Central Union Chapter, especially designed to conserve the results of the Billy Sunday revival among the High School boys. Mr. Selby was the right man for the place, and has been worthily honored with the Grand Chancellorship by the General Council.



## THE GANG AROUND THE CORNER.

The most dangerous condition that can exist is for the boys without Christian adult leadership to "gang" together, as they are sure to do if neglected.

It is perfectly natural for the boys to organize, socially, in some way. It may be in the most primitive form of common consent to one of their number being chief to lead them in their adventures, to more modern organizations for their athletics, games, and various social enterprises sometimes dissipating, and even, in some cases, immoral and criminal.

There is a certain gang spirit that controls them like a mob of excited men, in which the group of boys will banter one another and do things that no one of them would think of doing for a moment if left to decide by himself.

There is potentiality in a gang, for good or bad, according as it is directed. It will go wrong if it is not guided right. Rarely is there a boy found who would not rather do right than wrong if he is shown a place to take hold of the right thing you want him to do.

If you can not get rid of unpleasant memories of what you did in the old gang or what the bad boys are doing to disturb your peace these later days, remember that we can offset every one of your depreciating stories with true cases of the gangs that have been guided to do the finest heroic stunts imaginable when some minister or Sunday school teacher joined the gang and organized them into a chapter of Knights.

## CHAPTER No. 54, PRAIRIE CITY, IOWA.

From a gang of ten boys which had the name of being "the terror of the town" grew this fine organization of strong, clean, manly fellows that is now recognized as the very best class in the Sunday School, and an honor to the town in which they live. When they spoke of starting the Kappa Sigma Pi they were opposed by many "old grannies" and several "narrow minded" members of the Church. But in the face of all the opposition, and in spite of the handicap of being a woman (which always adds to the difficulty of getting into the lives of big boys), Miss Josephine Offill, the Chaplain, has succeeded in leading the boys to a decided success in their Kappa Sigma Pi organization. The boys are very enthusiastic in their work, and of course all the younger boys are stretching every nerve in their anxiety to get into the work.



CHAPTER No. 54, PRAIRIE CITY, IOWA.

## SPIRIT OF TRUE BROTHERHOOD.

Although the Church is the mother of civilization and the basis of all good works, yet there is scarcely an organization in America that calls itself a brotherhood that does not have a better interpretation of that term than the Church of Jesus Christ.

Suppose a labor union like the Brotherhood of Locomotive Firemen or Engineers should have one of their members discharged unjustly, would they not insist on his being treated fairly, and insist, if need be, by all of them refusing to run their engines until the case was settled? If sickness or trouble comes to his home, is he not cared for in all his interests in a definite and practical way?

The Church members have the heart to do all these things, but have largely expressed them in building institutions of charity, or in spasmodic, sentimental giving, but Church membership implies no protection and has no personal advantage like the fraternal organizations.

Fraternal insurance has not been successful enough for the Church to undertake giving stipulated weekly benefits, but membership in the Church ought to mean something more like what it meant in the days of the apostles and in the pioneer days of the Church in this new land when the class leaders and officers of the Church looked after the needy of the congregation, and although they were sometimes persecuted for joining, it meant something to be a member.

When you say that the State now provides for the poor and dependents and it is too great a burden on the Church, I reply that the worthy members of our Churches are not in the class that generally have to go to State institutions, but if the case should be one such, we ought to see that there is no neglect of a helpless brother. Besides, no public institution, even run by the Church, can take the place of personal brotherly sympathy and co-operation.

We consider this the highest type of Christian life and service. If Jesus could afford to use so much time and strength to relieve the physical suffering and trouble about him, and the apostles could go out and "do even greater things in His Name," the Church of to-day can afford to practice more of this in a practical way for the saving of our men and boys.

In endeavoring to meet the new conditions in some fields the Churches have endeavored to stem the tide and attract the men and boys by so-called institutional features, but no building or material equipment can substitute the spirit of Christian Brotherhood.

The unchurched multitude is attracted and held by it as by nothing else. We believe in using the institutional features where practical, but nothing will take the place of the Gospel of Christ, especially when it is shown in the brotherly interest of Christians in the welfare of their neighbors and their care of one another in times of real need.

If the Senior Brotherhoods are indifferent to this appeal the boys growing up in this Junior Brotherhood will greatly strengthen the Church in this respect in the coming generation.

## THE USE OF FRATERNAL SECRETS.

In the introduction of our plan sometimes there is opposition or suspicion because of its secret nature. A better understanding always dispels this prejudice, for there is nothing done in the dark. There is absolutely nothing said or done that is even suggestive of evil or shame. Everything is clean and Scriptural, but part of its charm and impressiveness would be lost if it was not treated confidentially among the members.

Our order is not in the same class with secular lodges and school fraternities. We recognize their strength and hold on the lives of men and boys generally for good, but sometimes for evil.

We do not oppose them. Consecrated Christians who belong to them are the first to see the value of our organization. Ours is carefully safeguarded against non-Christian and immoral leadership, since we do not issue a charter or send our rituals to any person or institution except those that are distinctly Christian and evangelistic in their spirit.

We reserve the right to withdraw the privilege and disband any chapter not holding up the standard. No such action has ever been necessary, for it takes a religious man or woman to be willing to lead the boys.

For those who are deep-seated in their prejudice against the confidential plan it will be helpful for such to consider some of the following facts of Scripture and history. A study of the question will prove that it is

not inconsistent with the practice of the Apostolic and the Early Church.

Jesus had confidences with His disciples that the multitude would not or could not understand nor appreciate. While His preaching and service was to and for the whole world, the plans of His work and the deeper things of the Kingdom were told only to His followers in the upper chambers of the houses. Matt. 13: 36; Mark 14: 15; Acts 1: 13.

The fraternal spirit of caring for one another was carried to the extreme at first in the Apostolic Church when they elected deacons and had all things in common. They gave up this extreme position later, but not until the Dark Ages did they cease to provide for their needy in a direct and personal way somewhat after the plan of the modern fraternities. For about three centuries during the persecutions by the Jews and Romans the meetings of the Christians were carried on in the inner or upper rooms of the homes in a secret way, and secret signs and passwords were commonly used, as is evidenced on the walls of the catacombs of Rome and other ruins of that age. These signs the writer has seen with his own eyes. The official reports to the emperors repeatedly refer to the secret nature of the Christians meetings and accused them of being cannibalistic because the pagans mistook the nature of the Lord's Supper, the celebration of which spies had managed to overhear. (Hurst's Hist. of Chr. Ch. p. 164-7.) It is reasonable to believe that the Christian Church would have perished from the earth had they depended on taking the pagans into their confidence.

When Church and State were united under Constantine, the condition which to them seem most to be

desired was really the undoing of the spiritual power of the Church. In time pride and ecclesiastic power predominated and the world sank into the darkness and superstitions of the medieval ages. Out of which the fraternal spirit was revived in the fraternal orders of Friars, Jesuits, etc., while in modern times the Church has left largely to the secular and semi-religious lodges.

The gospel, itself, has its mysterious character, and, to the unbelieving world, is foolishness. The book of Colossians is a book on the hidden life in Christ, and "mystery" is the key word. See Col. 4: 3.

### LODGES.

People who are really interested in the Church and believe that it is the most important organization in the world, ought to consider the fact that the lodges of this country alone report over eight million members, and are growing daily with great rapidity. It is a safe estimate to say that over five million men are making their lodge a substitute for the Church, in spite of the fact that in the nature of the case it can not be so substituted without danger to society and the individual.

The lodges do a great deal of good in lifting up a certain moral ideal and in charitable work among their membership. We would not belittle their work. We would learn from them what the Church ought to do, and must do in a measure or lose its power.

But the Church is the mother of civilization upon which the lodge and every other organization of merit depends. Masons, Odd Fellows, and others do not go to the frontiers of civilization or to pagan lands to lift up the people—they wait until the missionaries sent



by the Church have been there long enough to teach the people the Christian life and the value of an obligation. Like the mistletoe on the oak, the lodge is a parasite, sometimes a beautiful one, on the Church of Jesus Christ.

Repeatedly ministers and religious workers have told me that they joined the fraternal orders so as to interest the men in the life of the Church. That is a very commendable purpose, coupled with the desire to be a loyal member of the organization itself. That this plan works in a measure we can not deny, but we do assert that our observation is that men who are more interested in the lodge than the Church have used the name and influence of such ministers to get men to join the lodge and cause them to neglect the Church, in fearfully greater numbers than the minister has ever brought into the Church through the lodge.

The question is asked, Will you not teach the boys to join the lodges? Yes, that is possible in some cases, but lodges will not do injury to the boy who is tied up to the Church and consecrated to the Christian service before he joins the lodge, and the general tendency is to satisfy the social demands so that the young man does not care for the lodge.

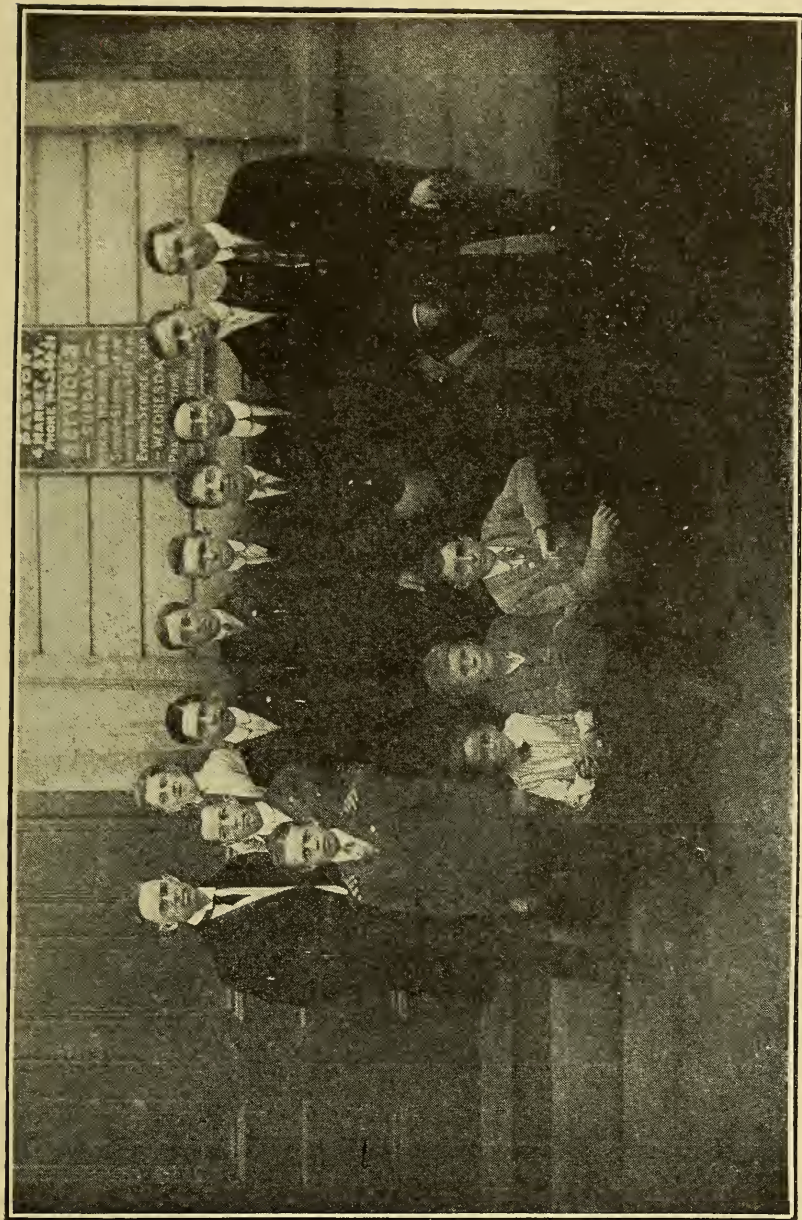
There may be plenty of room in the land for lodges which will help many that the Church does not reach, but our protest is against the Church refusing or neglecting to provide for the demand that grows naturally out of the social and fraternal instincts, and driving our young men to the lodges when the Church is better able to supply the demand than any secular organization can possibly be.

## CHAPTER No. 84, NEWBURYPORT, MASSACHUSETTS.

Like many another pastor has written, Rev. J. F. Phillips, the pastor who is at the head of this chapter, wrote to the Grand Chaplain: "I have been wanting to organize a Boys' Club and was not satisfied with any of the other organizations. You have a good thing. We have decided to organize a Chapter."

At the time of the public installation of the officers one of the prominent newspapers of the city came out with a splendid write-up with heading in large type, naming all the officers and the object of the organization.

This is a fine "bunch of boys" who will one day come to the front in church, town, and state affairs.



CHAPTER No. 84, NEWBURYPORT, MASSACHUSETTS.

## SOCIAL PROTECTION.

Have you ever thought how difficult it is for the average boy to lead a clean Christian life? He is at a constant disadvantage, for the majority of the boys with whom he associates are generally not Christians, and all the temptations of social evils are forever besetting him.

While he may be with kindred spirits on Sunday in the services of the Church, the balance of the week, in the school, business, athletic, fraternal, and social circle, he must fight against the tide in almost every case.

Can the Church expect to have thirty minutes in the study of the Sunday school lesson, or an hour or two in the services on Sunday, counteract all the influences of the week? Unfortunately, the boy's home in so many cases is neutral if not negative in its influence.

In one of the Ohio cities, following the great Billy Sunday revival, the high school boys who had professed conversion and declared their purpose to abstain from card and dancing parties, were made the object of ridicule by other boys and girls of the school. The tables were turned completely when they organized a chapter of the Kappa Sigma Pi, and social leadership as well as religious leadership was centered in the club; the outcome is the elevating of their social functions, and personal work continued for the saving of the boys and building up the Churches. This experience has been repeated over and over. It works.

## BANQUETS AND CHURCH SOCIALS.

People who are so alarmed at the degeneration of the Church for having suppers in the church should be reminded that for 150 years after Christ, as in His day, the religious services always ended with a supper, a substantial repast, which was in turn closed with the formal sacrament of bread and wine. We do not advise suppers as the ideal or economical financial plan, but they were and are an important social and religious feature that wise leaders will not ignore.

If the Church does not take care of its young folks socially, it is vain and inconsistent to demand that they shall not go elsewhere. Too many Brotherhoods are satisfied with a banquet and speech, when it should be an occasion of great opportunity for invitation and personal work among strangers and those otherwise indifferent or uninterested.

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The Church has been saving furniture and feelings for a long time, and it will be well if we get busy in saving boys and men, and encourage and help the women. What is the loss of a few broken chairs and windows compared to the loss of boys and manly power in the Church?

## THE BIG BOY IN THE SUNDAY SCHOOL.

Let nothing herein be construed to reflect on the value and importance of the Sunday school, but as it relates to the boy problem we must confess that there is room for improvement. If any business house would let seventy-five per cent of its customers get away after beginning to do business with it, that is if it could hold but twenty-five per cent as regular customers, there would be an investigation on the part of the stockholders as to character or methods of the management. Yet the Sunday school authorities have to confess that three-fourths of the boys passing thru the primary departments drop out of Sunday school in their teens—in the adolescent period, when habits and character are rapidly becoming fixed. Boys drop out of the higher classes of high school on account of need of employment, but this does not often apply to the Sunday school.

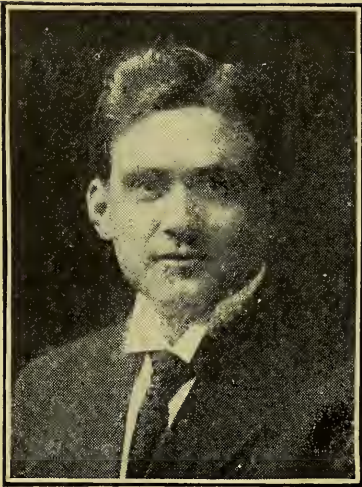
If there is only one class in the school without a regular teacher, which the assistant or the pastor must substitute, or a new one every few weeks, it is the big boys' class, of course. Boys are noisy, unruly creatures, generally, because they are expected to be and they do not mean to disappoint folks. If they are not directed and occupied in other directions, they are sure to get into mischief.

The average big boy possesses a tremendous amount of energy, and as sure as he lives, he will use it somewhere very quickly. If the Church does not use it Satan is very likely to get his services. Now, the

average Sunday School has nothing for the big boy to do and the boy soon goes where there *is* something to do, so he leaves the Sunday School for the want of employment. In some schools the boys are asked to do little girl's work, and the chief reason why we have not won big boys is because we have effeminized Jesus and his work. The Kappa Sigma Pi furnishes the work, the heroic teaching, and the example.

It is enough to make a superintendent weep, to see the boys going away into sin, because some man (or woman) will not come to the front and tackle the hardest and most profitable position in the whole list of teachers. A teacher of the boys' class can not stand on a pedestal and telegraph the lesson down to them successfully. He must find their plane and live on it with them. They will follow him at close range, but not at a distance. There are many classes and club forms of organizations from which he can choose, but if he wants the best that goes to the heart of the problem and makes it easiest and surest to lead his boys into the Christian life and Church, he will need this one.

A teacher who meets his boys once only for a few minutes on Sunday can not expect to have any great influence over the boy when on the other days of the week his social pleasures and associations may be pulling him down and out. Our order, with its ceremonies, games, activities, and vows, stays in his mind or meets him at every danger point, and the Sunday school gets a fair consideration with him.



PROF. HOMER RODEHEAVER,  
National Organizer,  
Chicago.

As the leader of song in the wonderful meetings conducted by Rev. W. A. Sunday, Mr. Homer Rodeheaver has become famous. At each of these meetings he organizes a chapter of the Kappa Sigma Pi. It serves to conserve the interests of the meeting among the big boys and leads them into the Church.

During his life as a public school teacher, as Secretary of a County Sunday School Association, and as Field Worker for the State Sunday School Associations of Ohio and Indiana, Mr. Goller has made the "Boy Problem" a diligent study. Thus he comes to the Central Office well prepared to be a real assistant to the Grand Chaplain.



EDWARD D. GOLLER,  
Deputy Grand Chaplain,  
Of the Central Office.



## FOR THE YOUNG PEOPLE'S SOCIETIES.

The revival of interests along many lines of religious and Church work is undoubtedly due to the interest in and training of our young people in their Church societies. But even here the chief weakness, when weakness is found, is, that there is, like the Church proper, a dearth of boys and young men. Much of the work and responsibility has fallen on the young ladies that ought to be carried by the young men.

In several cases coming to our attention the young people's society is in the hands of older ladies, with a few men as nominal members.

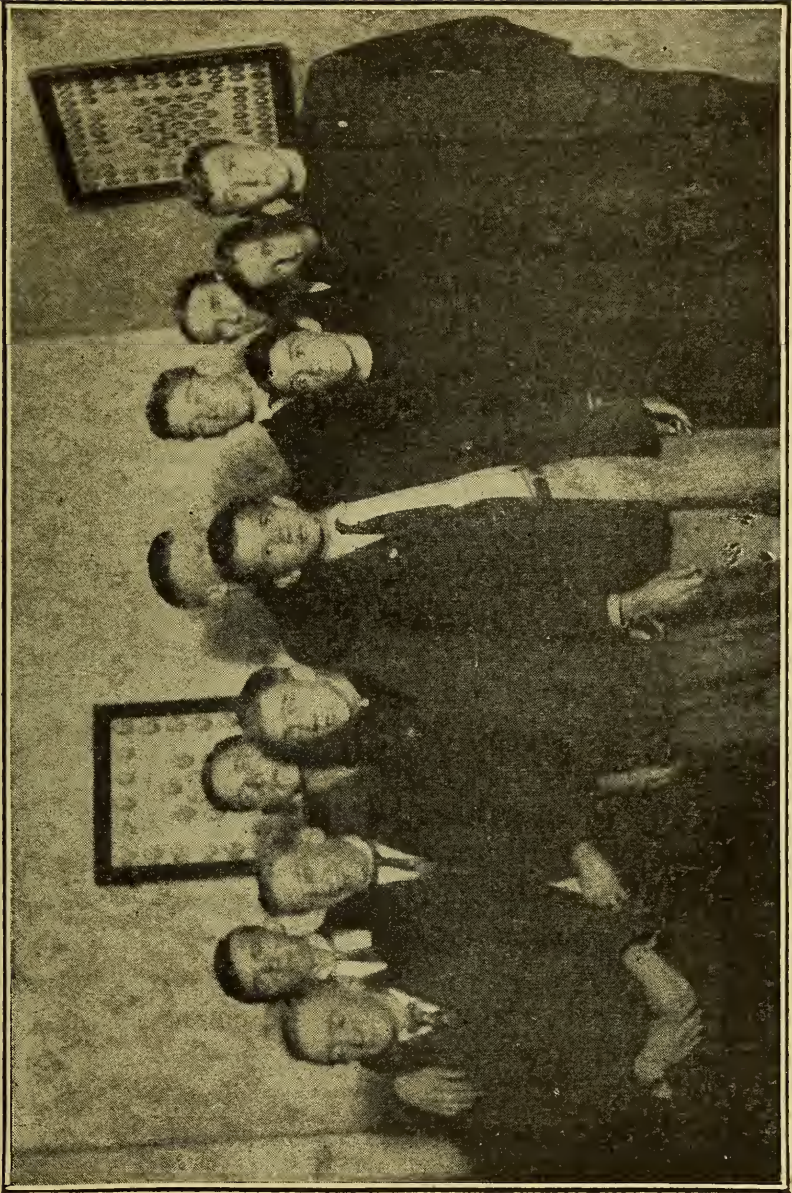
The line of least resistance is followed in getting members, so the careless and mischievous boys are considered hopeless and ignored. Most societies need rich, red, masculine blood to renew their youth and enthusiasm of early years, when it was easy to enroll members and hold great meetings and conventions.

We are meeting this difficulty by pledging our boys to help and belong to their local young people's society, if any exists, before they are promoted to the Second Degree. We can produce abundant testimony that it is helping to revive many struggling societies and making young men leaders for them. The Kappa Sigma Pi is not a rival but a partner to the young people's societies. Some officers of young people's societies organize it as a department of their work and make it a feeder to their work. It is a great opportunity.

## CHAPTER No. 62, LOVINGTON, ILLINOIS.

The Chaplain, Dr. H. S. Alsip, in one of his letters said : "The Kappa Sigma Pi is the thing and no mistake. I think it is fine, and best of all, it is taking with the boys. I believe I have found in your Kappa Sigma Pi what I have been looking for for years. Our chapter is moving along in good shape, and so far has proved its merit in holding the boys to the Sunday School."

Dr. Alsip has contributed some valuable suggestions for the improvement of the Order. All our Chaplains are invited to do so, but not to change the ritualistic work, nor any radical changes to affect the General Order, without consulting the Grand Chaplain.



CHAPTER No. 62, LOVINGTON, ILLINOIS.

## WHAT IT WILL MEAN TO CHURCH AND STATE.

About seventy-five per cent of our Church members are women. The fault is not in the character and teaching of Jesus Christ. While the good women have, from the beginning, had their important part in the Church, and the elevation of women to their present social position is due to the Church of Jesus Christ, yet Jesus Himself was a man. His Apostles were men. He, nor His apostles, never shoved their duties off for the women to do in the Church work. The Ladies' Aid Society is modern.

When the special efforts of such movements and organizations as ours shall have borne fruit in due time, we will find that it has not been detrimental to the interest of the women in the Church, but shall, indeed, solve some very perplexing problems.

The real enemies of the nation are within, not without. Unscrupulous politicians taking the advantage of the ignorance and dependence of the foreigners that come to our shores and the indifference of those natives who for personal profit or ease have no care for the public welfare, makes the problem of government a serious one. Our response to this great need is the raising up of a generation of well-trained young men in Christian citizenship. The Church must do her part in this or suffer the consequence. Intelligent, conscientious voters are needed.

The great need for money to carry on the various enterprises of the Church is always a problem. Suppose

we see from our efforts the number of men increase until there are as many as women at this time. It will mean a fifty per cent increase in membership, and many times as much money, for the men generally carry the pocket-book; and the woman will not have to ask her husband for money for the Church and get it because he loves her, but the man will give more freely because he loves Jesus Christ and is interested in the cause.

Think what it means to the girls. If you are not particularly interested in the Boy Problem because your "boys are all girls," please consider this fact: Should every Christian boy marry a Christian girl, your daughter would have but one chance in three to marry a Christian, but since some Christian young men marry outside the Church, your Christian daughter has but one chance in four or five to get a husband that is a Christian. The same thing is practically true about getting a Christian for an employer.

Under Almighty God the Church is responsible for making these conditions better, and we are without excuse if we do not apply ourselves to it.

We have been putting the gospel up in feminine packages and following the line of least resistance in our Church work. It is time to put the emphasis on the manly character of Christ and His gospel. He could take a whip and drive out the hypocrites from the temple who had no concern for the religious needs and moral welfare of the people in that day, and it is about time something heroic is done in the Churches of to-day.

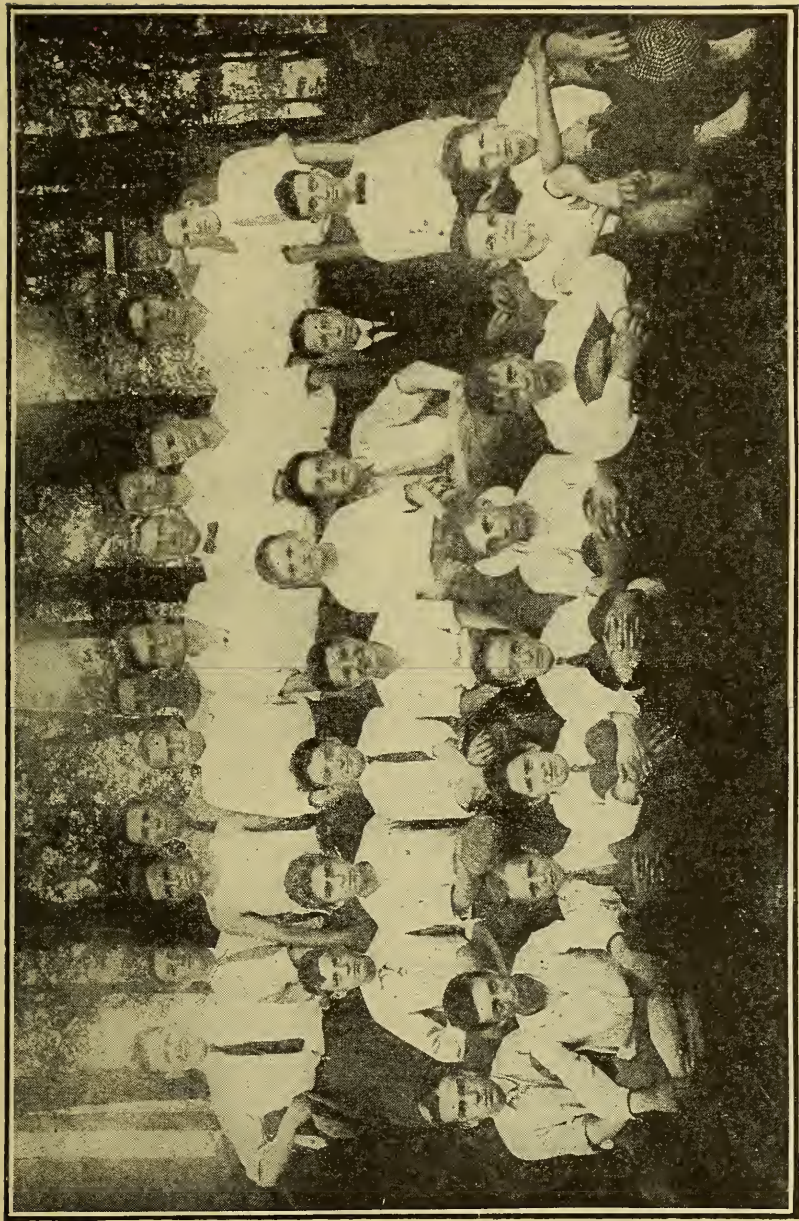
K. S. P. PICNIC. CHAPTERS 29 AND 30,  
TOLEDO, OHIO.

Within less than two months after the great Billy Sunday Revival, when Homer Rodeheaver introduced the Kappa Sigma Pi to the Toledo people, three chapters were in working order and plans made for several others. The camping spirit manifested itself at once so strongly that the boys could not wait to go camping in the usual way, so an outing was planned in a real nature spot at Ottawa Park, near the city. Since it was a working day less than half of the members were present, but the ball game, contests, and picnic dinner were greatly enjoyed by all.

A wonderful work is being done, by one of the chapters, among the high school boys.

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Several chapters are conducted by Young Men's Christian Associations, especially for boys of the high school age, but it is not advisable to call them high school chapters, for fear of creating prejudice and misapprehension.



K. S. P. PICNIC, CHAPTERS 29 AND 30, TOLEDO, OHIO.

## FOR THE Y. M. C. A.

(CITY WORK.)

The Young Men's Christian Association is in a position to greatly profit by the Kappa Sigma Pi, in connection with their boys' work. It can be run simply as a supplement to the building privileges and other usual work of the department, and is used to make the results more definite in the way of personal evangelism.

The secretary of the boys' department of a Young Men's Christian Association, or a Christian young man appointed by the general secretary where there is no boys' department to take the place of chaplain, can get such a hold on the boys of the community as is scarcely known by other methods. Not only does it attract boys to the association by working through school classes and social groups, but it acts most effectually in leading the boys to enter the Christian life and service.

The Y. M. C. A. logically becomes a central chapter in the city and gives the order to interested Churches and Sunday schools by installing the work for them, and in time becomes a center of boy life and influence for the whole city.

Members of the Y. M. C. A. chapter are ex-officio members in such chapters as are installed in the Churches to which they may belong, and when the system is complete the Y. M. C. A. chapter may become augmented by delegates elected by the chapters of the city for the city council to plan and execute in the interest of the order in that city.



## (COUNTY WORK.)

Many of the difficulties and lack of interest on the part of the Christian people and some boys may be overcome when the county secretary and executive committee introduces the chapters of the Kappa Sigma Pi in the various communities of the county and make it the general plan and basis of operation. This method, combined with the oversight of the county secretary as a trained worker to encourage and train others in this work, is surely ideal and we hope to see the day when it will be universally adopted.

## (SCHOOL WORK.)

We do not issue a charter to public schools or colleges as such, but the Y. M. C. A. department can use this plan very effectively to overcome the sometimes detrimental influence of school fraternities which are without adult or Christian leadership, yet appeal to the same instinct that draws so many boys into those orders. This supplies the social demand in the way that pleases and puts them under positive Christian influence. The difference between the two is that of a fiddle played at a dance in olden times, which was supposed to have a devil in it, and a violin played in the Sunday school orchestra to-day to the glory of God.

It all depends on the purposes and spirit of the organization, and we ought not to judge any of them without knowledge, for that is prejudice. In States where school fraternities have been outlawed, there is no application of that law to our order, for we have no secrets that the parents and authorities can not know.

## COTEMPORARY ORGANIZATIONS.

We have the greatest sympathy and fraternal feeling for all the movements and organizations for uplifting the boy, and are not conceited enough to imagine that we possess the whole secret of success hidden from others, but we have deep convictions as to our principles and methods and court comparison with all others. When we find better ways and means we will change or quietly retire from the field.

We believe that while many movements are boosting the boy in the right direction, and are, therefore, commendable, we call no boy saved who is not definitely committed to and trained in the service of a personal Christ. To this end we bend all our energy, and have chosen the logical and natural means, viz: A historical, Biblical, New Testament, strong, manly character, whose life is explained and heroic experiences grow out of his personal relation to the Christ. He was a sinner, but when brought face to face with Christ was not disobedient unto the heavenly vision.

There is no character to equal Paul for this purpose.

## WHY NOT KNIGHTS OF JESUS?

Some have suggested that there ought to be an order based on the character of our Lord, but there are several reasons for not doing so.

1. In our ceremonies we have approached as near as possible without sacrilege. Who could act the part

of Jesus without degrading His character in the minds of the boys? The purpose of our work forbids the use of a "Passion Play."

2. Paul is the most practical character possible for our purpose, as a little study and comparison will clearly show.

No apostle or character of Scripture or history will compare with the heroic, striking character of Paul. Boys' organizations, no matter how well supported and pushed by older organizations, can possibly be the value of ours to Christian workers.

*The Boys' Brigade and Boy Scouts* are doing a fine work in reaching and helping the boys in large numbers in many places.

The Boy Scout movement is related to the problem in the same class as a library or public school. Designed to make better morals and citizenship. The Kappa Sigma Pi aims not only at these, but further, to make every boy a citizen of the Kingdom of Christ. We use the scouting work freely, as needed, but incidentally. The boys like it for a season, but return to the initiations and fraternal work with new relish when they can have their regular meetings again.

*The Knights of King Arthur*, founded in 1892 by the Rev. Wm. Byron Forbush, is probably the largest inter-denominational organization for boys, now in 1911.

It has three degrees: Pages, Esquires, and Knights, and the work is based on the legend of Tennyson, as is the next order mentioned.

Address Rev. Frank L. Masseur, Potsdam, N. Y.

*The Knights of the Holy Grail*, founded in 1900 by Rev. Perry Edwards Powell, at Tipton, Indiana. There are three degrees: Pages, Esquires, and Knights. The

motto is, "Confession, Chastity, and Charity." The handbook, with the plan, initiation, ceremonies, etc., complete for 75 cents. Address the founder, now at Indianapolis.

*The Phi Alpha Pi* is a religious fraternity, founded in 1903 by H. W. Gibson, Boston, Massachusetts, and the chapter affiliates with the Y. M. C. A. State Committee. Altruism is emphasized and a true missionary spirit is encouraged. The motto is, "Help the Other Fellow." Address Mr. Gibson at 167 Tremont St., Boston.

There are many smaller and denominational organizations.

#### *Knights of Methodism.*

There has been recently issued the plan and literature of the Methodist Commission on Boys' Work in which the degree work is based on the character of Daniel. The Knights of Methodism is divided into three separate orders: Princes, 9-12 years; Victors, 13-16; Lion Hearted, 17-20. Each order has separate officers and meetings, but joint meetings are provided, and each order has an adult "Seer" in charge. This new order has some strong features, but, like the orders based on a legend, it is weak in some of its construction.

## THE COMPARISON.

There seems to be an assumption on the part of so many workers that boys are afraid of religion and many local boys' clubs, and some that have become general, belittle the cause of the Church and the character of the boy by lowering the standard required for his vow and conduct.

Our experience teaches us that boys are responsive to religious teaching and leadership. Sacrifice and service appeal to them in youth more than in later life.

The stated services and formal doctrines of the Church may not particularly appeal to them, but they will take interest in Bible story and teaching. There is no excuse for dropping down to games or legends for basis of religious teaching. Probably, in some ways, the Knights of Methodism approach most nearly to our standard, but it is not distinctly Christian, nor based upon the New Testament.

To handle the problem of any community provision must be made for all ages of the boys and not for a single period. This means that the Methodist Knights must have their three orders, with three meetings and sets of officers. Our plan is superior in that the distinction of ages and moral development is recognized by degrees within one organization as inner circles, and in the regular weekly meetings all the boys meet together. The special initiatory officers of our higher degrees can but need not be separate from regular officers. Higher de-

gree initiations can be conducted the same evening after dismissal of regular meeting.

This simplifies the supervision of the work, and our merit system and test for promotion is unequaled by any other order.

The character of Daniel is an ideal character, evidently, in the mind of the sacred writer. Altho he may have been historical in fact, the account of his life makes him perfection and scarcely human. No fault was ever recorded against him from his childhood. He is fine for inspiring loyalty and courage, but is not in the same class with St. Paul to teach the doctrines of the gospel of Jesus Christ. Paul was a natural boy who made mistakes and got into trouble thru misguidance and fault of teachers. But he was a square, conscientious young man who wanted to live the right life. This led him to find the truth. The center of the teaching of the Kappa Sigma Pi is, that when Paul met Christ he was not disobedient unto his heavenly vision. This is our second degree initiation and instruction. No boy can pass it without understanding and committing his life to Christ. He is tested beyond a doubt. To this point the first degree points and logically leads. From this point the third degree naturally leads and completes the training for heroic service.

The Methodist Knights promises to be of great service to their Church and has the support of strong men and organizations.

Like other orders of its kind, it will give opportunity for fellowship and service for the boys, but in its construction and foundation it can only suffer by comparison with ours in the judgment of the unprejudiced.

## TOO MANY DIFFERENT ORGANIZATIONS.

A few years ago the complaint was that nothing was being done for the boys. Now we hear only that there are too many organizations. We agree that this may become true in time if there is not some consolidations when the field is occupied. We stand ready to federate, consolidate, or make any arrangement to strengthen the work, but will never lower our standard or weaken our plan that has stood the test of difficult fields and severe criticism.

Our plan provides for the affiliation with organized Sunday school classes and local Church boys' clubs without destroying their local name or activities. Let us unite for a great movement that will hasten the Kingdom of Christ and raise up a generation of strong Christian men. Here is my hand.

## SOME FACTS ABOUT THE KAPPA SIGMA PI.

1.—It was born of God, out of trying experiences, and earnest effort to save the boys of one community. It has had no special effort to promote it or advertise it until the present time, after it has gone to help solve other workers' problems in all corners of the world, by personal correspondence and accidental notice.

2.—It is flexible and can be adjusted to meet the needs of any group of boys, from the Sunday School Class which meets once a month or weekly in the evening. to the great city churches and Y. M. C. A.'s, with club-rooms, complete equipment, and all the degrees.

3.—There is no tax to support the general organization on the local chapter. The Central Office is supported by the generosity of interested friends and by a small profit on the charter and supplies, which are sold to the chapters at prices less than they could secure them locally in such small quantities. The charter fee covers every necessary cost for the first degree, and the small fees and dues from the members easily pay all costs as your chapter grows and the work develops. The boys are worth some investment of time and money. If you do not think so with positive convictions on the subject, you had better drop the matter right here and now. Give some wealthy friend a chance to help you equip the work later, if you want it on a larger scale.

4.—The officers are not on salary. Secretarial force only is paid. You will see by the Constitution that it is democratic in its government. Copyrights on the



printed matter are held by the Grand Chaplain for the Order.

5.—If our plan, which involves some confidential work, is “wise as serpents,” it is also “harmless as doves.” (Matt. 10: 16.) Nothing is done in the dark for shame. Any worker or parent who wants to help save the boys can know all about it. It is kept from the curious and uninterested for the sake of the charm and power in such confidential fellowship. It is distinct from lodges and school fraternities, in that it is never without adult Christian supervision connected with the Christian Churches for definite evangelistic purposes. It is the old dance fiddle now a violin in the church orchestra.

6.—The plan and work enters into the boy's life and stays with him all through the week or month, until it becomes the controlling element in his moral life. Besides the meetings and club affairs when the boys are together, when he meets a member on the street there is the badge, the salute, the grip, the cat call, and whistle, etc., all of which reminds him of his vow and principles.

7.—The higher degrees are inner circles of the same organization and make no complications or increase labor for the Chaplain worthy of notice. It is easily worked out when you get to it. The rituals for the Second and Third Degrees explain things. The degree work is graded to meet the physical, social, and religious development of the boy. There is no gap left open for him to fall out. It ties him to the Sunday school, the Young People's Society, or the Y. M. C. A., and the Church.

8.—Every group of boys on record wanted it eagerly when the opportunity was given them. The whole question of success is depending on the adult leader or

chaplain. If he or she loves Christ and the boys well enough to give them a fair consideration and the work a little study, with our co-operation failure is impossible, for Heaven is full of saving power and God will bless every effort to save these boys to the service of Christ and the Church.

9.—Our severest critics acknowledge that there is no other organization that strikes so near to the heart of the problem from the viewpoint of the Church or Christian worker. When one is prejudiced, but is shown the true nature of our order and told of the thousands of boys being saved, he usually falls back by saying that it depends on the worker, the Chaplain, after all. To this we all agree. There must be the man behind the gun, but this is the gun that shoots straight where pointed.

10.—We do not know of any cotemporary order for boys either as well founded or constructed. We are ready to be shown a better plan. The Kappa Sigma Pi is unique, in that its work is based on the New Testament and the degree conditions and ceremonies are graded to meet the development of the physical, social, and spiritual boy and related to the Sunday school, Young People's Society, and Church Membership in a practical and definite way.

11.—It is now solving the problem in many lands and under all manner of conditions from the wealthy family churches of the large cities, the city missions, towns, villages, and country churches, Y. M. C. A.'s, etc.

12.—It takes a minimum amount of the adult worker's time, since the system and forms are worked out so perfectly that it is easy for boy officers to follow,

leaving the more vital things to the Chaplain. Meetings in town and villages are usually once a week, but in country churches only once a month. The higher degrees do not necessarily call for an extra evening, for they can meet after the regular club meeting and the younger boys are sent home.

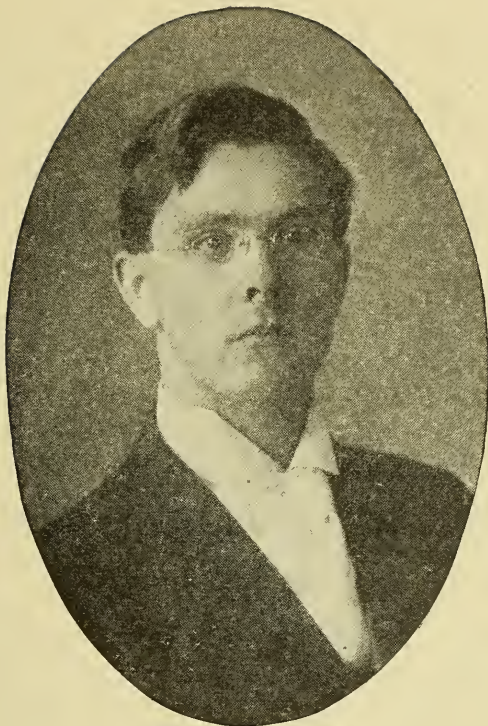
13.—The graded work or degrees do not divide the club into separate organizations. They are inner circles recognizing merit and moral development that satisfies the natural instincts of growing boys, but all attend the regular meeting with common fellowship and interest. The degrees as incentive for promotion and the general association gives the real opportunity for personal work by the Chaplain and the Christian boys. This is the heart of the plan. The boys become ambitious for recognition and seek to qualify, opening the way themselves for religious consideration.

14.—It is humiliating to note the large number of Church members who do not take communion. Kappa Sigma Pi boys are taught, pledged, and are found there sincerely in their places. Heroic devotion to the service of Christ and the Church is taught, pledged, and practiced by the boys that have gone through this degree work.

15.—It is a little strange that men and women whose professed purpose in life is the building up of the Church, do not see, or are so timid about facing this work when the character and strength of the future Church is depending upon it. We are convinced that there is nothing you can do in the same amount of time that will count so much for the salvation of this world and the building up of your local Church as taking up this work in earnest and with a determination to win,

16.—Mothers, fathers, sisters, in almost every field in large numbers have been led into the Church that takes an interest in their boy. Many pastors are shortsighted about this. Fellowship with the boys give inspiration and illustrations for sermons with meat and red blood in them. A fine way to push back the “dead line” of acceptable service.

17.—We can quote from a multitude of letters from pastors, Y. M. C. A, and Sunday school workers expressions of gratitude for a plan that had made light their burdens and brought victory out of defeat. But we do not want you to take it so as to keep up with some one else. It is better for you to get a vision of your opportunity and, like our hero, be not disobedient unto it.



C. R. BARNHART, Grand Scribe,  
CIRCLEVILLE, OHIO, U. S. A.

Mr. Barnhart, for several years, was personally associated with the Grand Chaplain and the development of the local chapter at Circleville and the general work.

He has been doing heroic service in the interest of the Order and is worthy of the position and honor conferred upon him by the Grand Council, electing him to the office of Grand Scribe. His duty involves issuing the charters and the auditing of the accounts of the Central Office. He is an expert accountant and very capable.

## GENERAL CONSTITUTION.

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ADOPTED BY THE FIRST GENERAL COUNCIL, HELD AUGUST 1 AND 2, 1911, ON THE CAMPGROUNDS NEAR LANCASTER, OHIO, U. S. A.

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### ARTICLE I.

*Name*:—The name of the organization shall be The Kappa Sigma Pi, or Modern Knights of St. Paul.

### ARTICLE II.

*Object*:—The purpose of this order is that it shall be a Boys' Brotherhood of the Christian Churches and other Christian organizations in which the boys may be united in a fellowship defensive and offensive for Jesus Christ. Where they may be united in such a fraternal bond under Christian adult leadership and influences as will insure their moral safety and salvation to Christ and the Church.

### ARTICLE III.

*Inter-Denominational*:—No denominational lines shall be recognized, except such denominations as shall desire to adopt the Kappa Sigma Pi as their official Boys' Brotherhood. In this case, such denominations shall, thru their official representatives, have large control of the chapters within that denomination, having their own executive officers, but all charters must be countersigned by the Grand Chaplain and all the supplies must be secured thru him or bear his official stamp.

### ARTICLE IV.

*Inter-National*:—No geographical boundaries are recognized, except such district or national organizations as are established by the order or sanction of the Grand Chapter. The Grand Chaplain may appoint his representatives in special territory or group of chapters as Organizers or District Chaplains.

## ARTICLE V.

*The Grand Council*:—Or General Council for the directing and governing of the Order shall consist of two houses or bodies voting separately, and the Grand Chaplain as chief executive with power to recommend, and veto on constitutional grounds or for the good of the Order. The House of Chaplains shall consist of the chaplain from each chapter ex-officio. The House of Delegates shall consist of one elected boy delegate from each chapter of 25 members or less, and an additional delegate for each additional 25 members or major portion of 25 of the same chapter.

The Grand Chaplain shall preside but have no vote in the House of Chaplains. The Grand Chancellor shall preside but have no vote in the House of Delegates. Exception is made in case of tie vote. No action of the Council shall become effective and binding upon the Order until passed by a majority in both Houses and signed by the Grand Chaplain. A vetoed measure may be passed over the veto of the Grand Chaplain with a three-fourths majority in both houses.

The Grand Council shall provide regulations and by-laws as needed.

## ARTICLE VI.

*The Grand Chapter*:—As the Executive Committee in authority between the sessions of the Grand Council, shall consist of the Grand Chaplain, Chancellor, Vice-Chancellor, Scribe, Purser, Constable, and Sentinel, who shall be elected as follows, at the General Council:

The Grand Chaplain shall appoint a nominating committee which shall report at the same session, nominating at least two men for each office. The election shall be by ballot. Each chapter may have one vote thru its representative presenting a proxy, if regular Chaplain and delegates are not in attendance. Both houses vote as one in this election.

These officers shall hold office for one year, or until their successors are elected.

## ARTICLE VII.

*Amendments*:—This constitution may be amended by a three-fourths majority vote in each house, every chapter having been sent notice of the proposed amendment at least one month before the opening of the General Council, provided that no amendment shall ever tend toward the secularizing of the Order, or allow it to leave the control of strictly evangelistic Christian men and Christian Churches

## OUTLINE OF DEGREES.

### THE FIRST DEGREE, OR ORDER OF JERUSALEM.

For boys aged 10 or more. Pledged to lead a right life, to avoid bad habits and associations, and to attend some Sunday school regularly. Recommended by the chaplain, and elected by the club, with a two-thirds majority.

They study Paul's early life. Initiation covers this period, bringing out the Pauline virtues of industry, wisdom, and courage, and the so-called "goat" takes the candidate over the road to Jerusalem.

Every act and word is significant, and based on Scripture. This is beneficial, even if no other degrees are ever taken.

As characters develop with age and experience, the older and more advanced boys will want to group themselves in rank above the little fellows, and we have provided for this social and moral instinct by the inner circles, or higher degrees.

Select a few choice leaders for the

### SECOND DEGREE, OR ORDER OF DAMASCUS.

For boys at least 13 years of age who have a good record in the first degree and who have pledged themselves to confess Christ as their Savior on all reasonable occasions and ways; to be a member of some Young People's Society of the Church, or Bible training class of Y. M. C. A., or their equivalent, so as to develop in the Christian life.



Each one must be recommended by the chaplain, and elected by the order. Three black balls or negative votes rejects for one month. The chaplain may select the charter members.

The Bible study and initiation centers around the conversion of Paul and the journey to Damascus.

There is nothing more impressive and evangelistic imaginable than this work. A multitude of testimonies can be had to confirm this statement.

In due time there will be a demand for the

### THIRD DEGREE, OR ORDER OF ROME.

These boys of 16 years and over, recommended by the chaplain and unanimously elected by the order, after it is once installed, are the cream and leaders of the others.

Pledged to attend as members of some evangelical Church of Christ; to be found sincerely and faithfully as partakers of the holy sacrament; to study the heroic services of Paul for Christ, and commit their lives to such service. They are the apostolic circle, and the initiation works out the trials and journey to Rome.

Men high up in ranks of standard fraternities declare that there is nothing finer anywhere than this work, and when the boy has gone through these degrees he has not only committed himself to the cause of Christ, but he has been profoundly impressed and trained in His service.

## THE CENTRAL OFFICE.

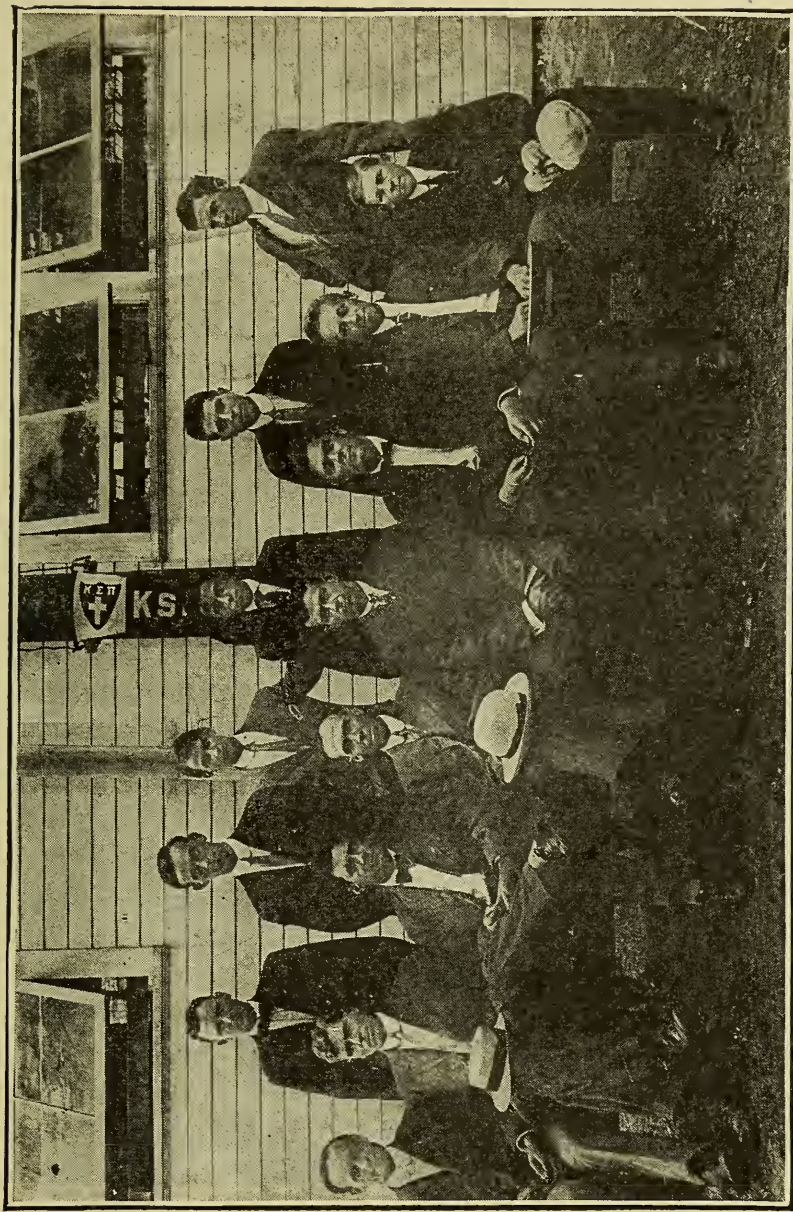
The office of the Grand Chaplain is located at No. 222 Fourth Ave., West, Cincinnati, Ohio, U. S. A. The provision for this office was made by the General Council, and is to be managed and supported as follows: The Grand Chaplain, in consultation with the Grand Chapter Officers, is the responsible head. Deputies and secretaries are responsible to him.

It is supported by the generosity of its friends and by the charter fees and sale of supplies. There is no tax upon the chapter to support the general management. The chapters are expected to buy their supplies thru the Central Office, but the prices are less, generally, than the local printers could make for a small quantity, and the Central Office, by having plates and large quantities done at one time, can have a small profit.

Funds donated by friends of the movement will be used to advertise, train workers for new and foreign fields, to encourage, strengthen, and extend the work. Men and women of means can not invest anywhere that will count for more in home, Church, and nation.

All information and business is transacted thru the Central Office. Do not address deputies or secretaries unless referred to them. Address the Kappa Sigma Pi, or the Grand Chaplain of the Kappa Sigma Pi, 222 Fourth Ave., West, Cincinnati, Ohio, U. S. A., and your letters will have prompt attention.

Cable address: "Kappa." We use the Western Union code.



SOME OF THE OFFICERS AND COMMITTEEMEN AT THE FIRST GENERAL COUNCIL.

## CONDENSED REPORT OF THE FIRST GENERAL COUNCIL.

On account of the short notice and scattered location of the chapters the attendance was not large, but chaplains and boys from Ohio and nearby States made an earnest and representative body for doing the needed work of the convention. Greetings and memorials were received from all parts of the country and world. Rev. D. H. Jemison, the Grand Chaplain and Founder of the Order, presided in association with Mr. Homer C. Selby, the Grand Chancellor. Mr. E. D. Goller, of Toledo, was made secretary pro tem to assist the Grand Scribe. Thru the courtesy of the management of the Lancaster Campground, we had buildings and entertainment convenient for our meetings on their beautiful grounds, thirty miles southeast of Columbus, Ohio.

The first day was given to getting acquainted, telling experiences in the work, and informal discussion of the needs and proposed constitution. The two evenings were given to lectures and instruction on the degree work and religious spirit and methods.

The report of the Grand Chapter Officers showed a gratifying condition and growth of the Order, and all felt that the time had come to begin to advertise and push the Order so that the whole Christian world may have the benefit of its consecrated spirit and aggressive methods for saving the boys.

Provision was made for: Permanent Central Office, Deputy Grand Chaplain, or Secretary, on salary; Guar-

antee fund for support of Central Office; Publication of this Revised Manual; Sending copy to each present chaplain on approval at regular price; A St. Paul entertainment program and costumes, to be prepared by the Central Office and sent to Chapters on percentage to create and sustain fund for chaplains in foreign lands. Correspondence courses for chaplains and members of the Order; Sale of all supplies thru the Central Office; Improvement and increase of the charter outfit, and making the fee \$5.00. The General and Local Constitutions, as found in this Manual, were adopted. The nominating Committee reported two full tickets from which the chaplains and delegates sitting together elected the following officers:

GRAND CHAPLAIN: Rev. D. H. Jemison, Cincinnati, Ohio.

GRAND CHANCELLOR: Homer C. Selby, Portsmouth, Ohio.

VICE GRAND CHANCELLOR: D. M. Donley, Coshoc-ton, Ohio.

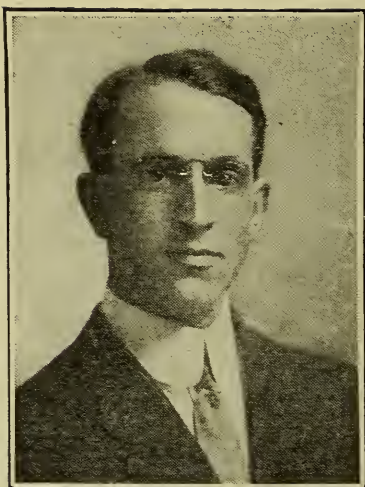
GRAND SCRIBE: C. R. Barnhart, Circleville, Ohio.

GRAND PURSER: Samuel W. Dunlap, Circleville, Ohio.

GRAND SENTINEL: Roy Wagner, Troy, Ohio.

GRAND CONSTABLE: Rev. J. R. Loughner, Moravia, Pa.

The Executive Committee was asked to arrange the next meeting of the Council at Winona Lake, Indiana, if practical, in about one year from date. The Grand Chaplain announced a partial list of special and district chaplains.



REV. J. E. K. HORN,  
District Chaplain,  
Baltimore, Md.

In 1909, Mr. Mauterstock started a chapter of Kappa Sigma Pi with a small Sunday School class. Now his organization numbers sixty and is still growing. They have rented and furnished a hall for their meeting place. Others outside the Church have become interested. A lady gave them a fine oil painting to decorate their room, and at the time of their last banquet the city newspaper came out with a very fine editorial commending Mr. Mauterstock, not only as an active, consistent Christian and gentleman, but also as a most splendid citizen of the town. When Mr. Mauterstock is asked to speak at a Sunday School convention he loads his biggest gun with Kappa Sigma Pi ammunition, prepared to bring down big game. Of course he succeeds.

In one of his early letters Rev. J. E. K. Horn wrote: "I am anxious to fill the gap between the boy and the Church, as it is in my mind the question of the Church to-day." After he had organized a chapter in his Church he wrote: "It at once supplied what the boys wanted and needed." It will do the same thing in your Church with your boys.



R. L. MAUTERSTOCK,  
District Chaplain,  
Walton, N. Y.

## DISTRICT CHAPLAINS.

The Grand Chaplain appoints, by authority of the Constitution, his representatives in special territory or groups of chapters. These are to look after the interests of the Order in their respective fields as they are instructed by the Grand Chaplain, or, if without instruction, as they believe he would do for the good of the Order. His general duties are:

1. To hold up the moral and religious standards and to guard the sacred use of the name, emblems, and insignia of the Order.

2. To report to the Central Office any failure of a member or a chapter in these regards.

3. To visit chapters for review and inspection as hereafter provided.

4. To encourage definite evangelistic effort for and among the boys, and to encourage the organization of new chapters and installing higher degrees.

5. Where he finds it practical, he is the logical officer to hold District Annual Councils, Institutes, and Summer Camps. Erect club houses and cottages on Chautauqua and camp grounds.

In all these things he will find the most hearty cooperation from the Central Office. Nothing impossible is expected.

INCOMPLETE LIST OF DISTRICT DEPUTY  
CHAPLAINS:

National Organizer, At Large: Prof. Homer Rodeheaver,  
Chicago.

England: Mr. Arthur H. Shilcock, London.

Wales: Mr. James M. Francis, Wrexham.

China: Rev. J. B. Eyestone, Foochow.

Japan: Rev. H. O. Saijo, Kyoto.

New Zealand: Mr. W. J. Munro, Auckland.

Philippine Islands: Rev. A. E. Chenoweth, Manila.

New Brunswick and P. E. I.: Mr. J. B. Ganong, Have-  
lock.

Ontario: Mr. Roy F. White, Sault St. Marie.

Maine: Mr. A. A. Held, Waterville.

Vermont: Mr. F. E. Lockwood, Springfield.

Massachusetts: Rev. J. F. Phillips, Newburyport.

District of Columbia: Rev. W. A. Haggerty, Washington.

Maryland: Rev. J. E. K. Horn, Baltimore.

Central New York: Mr. R. L. Mauterstock, Walton.

East Pennsylvania: Mr. R. D. Richards, Scranton.

Central Pennsylvania: Miss Louise A. Helmbold, Cur-  
wensville.

West Pennsylvania; Rev. J. R. Louchner, Moravia.

Northeast Ohio: Rev. C. D. Gage, Cleveland.

Northwest Ohio: Prof. A. K. Hall, Lima.

Central Ohio: Mr. Fred Shields, Columbus.

South Ohio: Rev. H. B. Cooper, Chillicothe.

Cincinnati District: Horace C. Drake.

East Kentucky: Mrs. F. C. Phister, Fort Thomas.



West Kentucky: Mr. H. S. D. Wright, Louisville.  
Indiana: Mr. J. F. Patterson, Indianapolis.  
Illinois: Dr. H. S. Alsip, Lovington.  
Wisconsin: Mr. E. C. Bird, West Allis, Milwaukee.  
Iowa: Miss Josephine Offill, Prairie City.  
Kansas: Mr. C. R. Rosenberry, Arkansas City.  
Washington: Mr. W. F. McDowell, Olympia.  
North California: Miss J. H. Laflin, San Francisco.  
South California: Mr. H. K. McConnell, Los Angeles.

#### SUSTAINING MEMBERS.

Those who are interested enough in the boys' work in general and the Kappa Sigma Pi in particular to pledge \$100 or more to the guarantee fund, for the support of the Central Office are called *Sustaining Members of the Grand Chapter*.

They have a voice in the general policy of the Order and are invited to a seat in the General Council. Up to the time of going to press with this edition of the Manual the list is as follows:

Anderson, W. B., Portsmouth, O.  
Breece, J. T., Portsmouth, Ohio.  
Dunlap, S. W., Circleville, Ohio.  
Jones, Lyman, Circleville, Ohio.  
Renick, Elizabeth, Circleville, O.  
Rodeheaver, Homer, Chicago, Illinois.  
Selby, George D., Portsmouth, Ohio.  
Selby, Homer C., Portsmouth, Ohio.

## CAMP-MEETING, OR CHAUTAUQUA BOYS' WORK.

The management of many Chautauquas and Camp-meetings feel the need of doing something that will interest and reach the moral and religious needs of the boys; but many plans tried have not been satisfactory. We want to offer a plan that has been tried repeatedly and has been satisfactory in more places than one.

Of course, the local conditions and needs must determine the plan of operation, and it is possible that modifications must be made; but it will not be wise to modify too much until it is tried in your particular field. It has worked under Kappa Sigma Pi supervision, and, if possible, the Grand Chaplain will be pleased to send you a man who can work it for you.

The plan is threefold, to interest all ages and conditions of boy life.

1—BOYSVILLE: For training in Christian citizenship.

After providing such equipment as is obtainable and needed at the opening of the season, the boys are assembled, instructed, and a town government organized. Selectmen, or Commissioners, or Mayor, and council are elected, with Directors or Boards of Service, Safety, Health, etc., according to the form desired and appropriate in your land or State. Rules and regulations for all these departments are provided by your council or law-making body, and signed by the mayor or chief executive.

Franchises to any individual citizen or corporation are granted under rules defining their rights and limitations, for carrying on any enterprises, such as commerce, public utilities, athletics, entertainments, etc.

The man in charge of Boysville is the GOVERNOR, who has a veto on any and every act not in harmony with the welfare of the organization. There should be a daily town meeting, in which the Governor gives a message on Christian Citizenship, reading or quoting from the Book of the Law (the Bible), and suggests plans and program for the day.

The more and better the facilities provided by the management of the grounds the greater success is possible, altho it can be done with very simple arrangements. A hall for the town meeting is necessary, and smaller rooms for court and committees are important. Police headquarters, badges, uniforms, fire house, hose-reel, office signs, special town coin, etc., may be added, if practical.

The need of a generation trained in the science of public service and good government is quite apparent.

2—CREDIT OR REWARD SYSTEM: For interesting and inspiring every boy to take active part with profit and pleasure.

Several experiments with town organization have partially failed for lack of enthusiasm on the part of some of the boys. This second feature overcomes that difficulty. The organization is put on a safe financial basis by taxing each citizen a poll tax of a small sum, say twenty-five cents, to create a fund for either salaries or prizes. Franchises may be made to pay lump sum or per cent that will bring funds into the city treasury.

Then officers and servants of the city are paid a nominal salary, or given certain credits for faithful performance of duty; but the same principle applies to every citizen of the town. A schedule of rewards is arranged for everything that is done or learned that is worth while, or tho't worthy of consideration. Specimens and descriptions of scientific facts and nature study observed, such as rocks, plant, bird, and animal life in the vicinity; industries or phenomena of any kind; points gained in athletic games; scouting stunts; acts of heroism, courtesies; interest and attendance on the meetings, etc.

As a matter of discipline, misbehavior and violation of the laws of the town makes each citizen subject to fines, and when one has lost his credit he may be expelled.

At a grand assembly at the close of the season the prizes are publicly awarded and the results of the work exhibited, in the form of an entertainment.

3—RELIGIOUS WORK: This to which all other should be made to bend and lend assistance. We believe that any effort for the boys that does not lead him to a definite and intelligent decision for Christ and His service is not worthy of the support of the Church.

We have too many educated and cultivated criminals now in State and business affairs. Our plan is to offer to the citizens of Boysville the honors and privileges of membership or promotion to higher degrees of the Kappa Sigma Pi. A special chapter is organized and the credits of the individual helps the chaplain in charge to know whom he can recommend for membership or promotion.

These chapter meetings and initiations occupy the evening hour daily, or on certain days, and give opportunity for personal religious work among the boys.

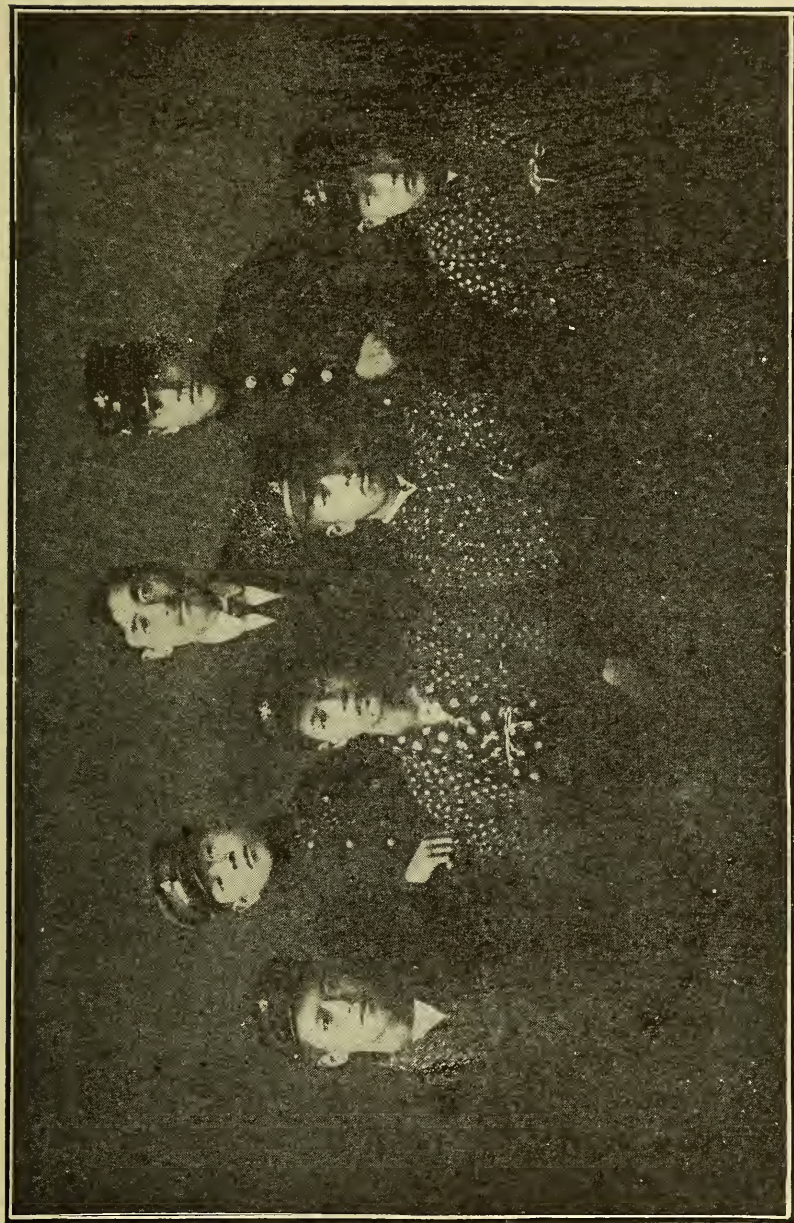
It is exceptional for a boy to run this gauntlet of Christian influence and not surrender to Christ.

4—INSTRUCTION TO WORKERS: One hour each day should be given for lectures and institute work in training workers for boys and the older boys themselves. Pastors and Sunday school teachers are more and more waking up to the need of special study of the problem. Pulpit committees from all quarters are asking the Grand Chaplain to suggest a pastor that can handle the Men and Boy situation in their Churches. The teachers of the big boy class in the Sunday school is the key to the situation in many Churches, and the position is the hardest one in the school to fill.

It is not so hard to find a young man to entertain the boys in the Boys' Department of the Y. M. C. A.; but it is more difficult to find one that can actually lead them to Christ and train them in His service. This summer course of lectures and discussion can be made very popular and effective. Any further particulars can be secured by addressing the Grand Chaplain.

## CHAPTER No. 102—KYOTE, JAPAN.

Japanese boys and Japanese Church work seems to be about the same as we have in America. Did you ever hear this, which is quoted from one of Mr. Saijo's letters? "It is our vital problem to hold the boy just past the children's department of the Sunday school. Many drop their church coming after age of 13 or 14 in Japan." Ever hear that in America? Yes, they have all our problems and many very difficult ones that do not trouble us. It is our hope to send or support a man in Japan, soon, to push the Kappa Sigma Pi work among our bright little brothers in the Island Empire.



CHAPLAIN H. O. SAIJO AND CHARTER MEMBERS OF CHAPTER No. 102, KYOTO, JAPAN.

## CLUB HOUSES AND COTTAGES.

The First General Council resolved to encourage the erection and maintaining of Kappa Sigma Pi cottages on camp-grounds or resorts of a religious character and unquestionable moral tone.

In co-operation with the management of such grounds, the Grand Chaplain will give all assistance possible in raising funds and encouraging the local chapters and District Deputy in making such an enterprise possible.

The general plan of construction is to erect a two-story building of modest but beautiful design, containing reception room, dining room, and kitchen on first floor. The second floor should have one large and one small room for sleeping. The cots or beds should be movable or fold against the wall, so the floor could be cleared for closed meetings and degree work. The smaller room to be used for ante-room in initiations and to double lock away the properties when the cottage is closed for the winter. When funds and needs permit, to this can be added porches, additional rooms for servants, bath, swimming pool, outdoor gymnasium, and games.

Donations may be solicited of interested parties of means, and pro-rata from the chapters of the District. Such chapters and members shall have the privileges of the cottage, sharing the actual expense of maintenance.

For the sake of permanence and protection of the name, the deed or lease for such property should be in the name of the Grand Chaplain as trustee for the Kappa Sigma Pi.



## OUR MISSIONARY PLAN.

Our order is decidedly missionary in its nature and spirit, as is proven by its growth without paid advertising to many States and several foreign fields. Our boys believe in passing a good thing along, and the better acquainted the chaplains become with the work the clearer vision they have of its evangelistic spirit and possibilities.

Without adding to the number of special missionary offerings, or in any way that will interfere with the other missionary enterprises of the local Church, we have a plan that will create a fund for supporting a native teacher and chaplain or district deputy organizer in an increasing number of foreign fields.

The plan is for the Central Office to furnish the printed copies of a Pauline Drama and the costumes, if desired, to the local chapters, so they can give this entertainment for their parents and friends, charging admission or taking a silver offering, and sending a stipulated per cent of the receipts to the Grand Chaplain for the missionary work. The copies of the drama or entertainment are sold at a nominal price, and the costumes are loaned or rented according to terms agreed upon.

The plan is to furnish a new Pauline or Scriptural play each year, that will reveal the spirit and teaching of the order, without making public its secrets, which are not for the general public.

## THE APPEAL TO CÆSAR.

The first number, with the above title, opens with a scene in Cæsarea when Paul is tried before Governor Felix, in which his life history is brot out in the evidence. The scenes change with hearing before Governor Festus and King Agrippa, the hired house in Rome, and the court of Cæsar. Besides the principal speaking parts, you can create as many characters as is desirable in enlarging the number of the soldiers, Jews, mobs, etc. Write the Grand Chaplain for copy and conditions.

## CORRESPONDENCE COURSE.

### LETTERS OF GRAND CHAPLAIN TO CHAPLAINS.

In addition to Manual and other literature sent cut by the Grand Chaplain to assist the local Chaplain in his or her work, we have provided for a special course of instruction and correspondence for each local Chaplain that cares to take it.

The purpose is not merely to help the Chaplain get a true vision of the general problem of work with boys, by reference to text books and current literature which will be cited, but to help him with his own particular field and problem.

The Grand Chaplain proposes to have or secure an answer to every relevant question that can be asked about the boy, to have it arranged in such a perfect system that

he can send back an answer quickly and definitely to meet the needs.

The applicant sends for application blank for the correspondence course. Fills it out and sends fee of \$1 to cover actual expenses. He receives a letter from the Grand Chaplain each month for one year whether he answers them or not. They will be worth the fee, and can be filed or bound together for reference, with other free literature sent.

If he wants to finish the year's course of reading and discussion so as to get a certificate of graduation, or if he wants to get the most good out of it by having special instruction and counsel for his own particular field, he will be expected to answer questions or write the Grand Chaplain in reply to the monthly letter.

The reference books are selected from the list in the Manual, and the Manual itself will be mastered and used effectually for saving boys. The cost and the time necessary will be small compared with the results and the value of a boy's life.

Those finishing the course of instruction by correspondence or in our summer institutes, and having the required amount of experience as chaplains, will be given a certificate and put on the list for employment in boys' work, for which there is an urgent and growing demand.

This course is now given free to chaplains that have paid the regular charter fee of \$5. To others it is \$1.



## UNCLE DAVE'S LETTERS TO THE BOYS.

The founder and Grand Chaplain is "Uncle Dave" to a great many boys. He was a boy himself not long ago. He had a big brother. He was "big brother" to two smaller boys in a home that adopted him a little later in his boyhood. He is a real Uncle Dave to some live boys now. He was an orphan boy who went through the "School of Hard Knocks" in both country and city life, and worked his way through seven years of university courses. He has traveled by earning his way about half around the world, and expects to go clear around visiting the chapters and meeting the boys in many States and countries before many years.

Uncle Dave has a boy of his own, and girls, too. He loves the boys and girls and they return it with interest.

Now, so that he can help the chaplain to be more definite and successful in getting all the boys started right and know the love of God in their hearts, and be committed to the Christian life, we have arranged for him to write personal letters to parents and to the boys themselves about their work, games, school, and home,

from the standpoint and in the spirit of the Brotherhood relation and membership.

He will try to interest them in good books, nature study, Bible study, being manly and loyal to home and friends, to understand the spirit and work of the Kappa Sigma Pi, and to enter joyfully into the heroic service of Christ and the Church.

### THE PLAN.

When a chaplain feels that he has not the proper co-operation of the parents, and wants their home influence to back up his efforts for their boy, and wants the boy to feel a deeper interest in the religious purpose of the Order, to give up some habit or practice that is detrimental, Uncle Dave will write monthly letters to that boy, and, as the case demands, to the parents.

The letters are written so as to induce him to reply, but they are written each month even if he will not respond. What boy does not like to get a letter or will not read it earnestly?

Parents who are interested will often be glad to pay the fee and help in this plan.

Send for application blanks so we can have the information necessary for basis of the correspondence. The fee for a year is only \$1 for each boy, and he is worth all you can give and do for him.

## GENERAL NON-SECRET SIGNS.

Colors: Red, white, and gold, meaning sacrificing love, purity of life, and richness of tried characters.

Badge: The shield of defense for our faith in the cross of Christ, who died for us and in whose service the members of the Kappa Sigma Pi give their lives, even as Paul our hero did.

Song: Stand Up, Stand Up For Jesus.

Fraternal Yell:

Hi yi, hi yi,  
Do n't lie, Can't cry,  
Never die, Kappa Sigma Pi!

District or local chapters may have their own special yells.

## A PRIVILEGE OF MEMBERSHIP.

When any member of the Kappa Sigma Pi contemplates a trip to another town or States, or countries, it will be well for him to write the Grand Chaplain for a list of chapters in those places, so he can find friends and fellowship. A Kappa Sigma Pi member in good standing, showing membership card and password, is welcome in any chapter.

## THE CAMPAIGN FOR GATHERING IN AND ORGANIZING THE BOYS.

We send in the charter outfit all necessary information for an aggressive man or woman to start the chapter off in good shape; but if you want the assistance of an expert to start it with enthusiasm and assurance of success, we shall be glad to help you, if possible.

By applying to the Grand Chaplain, offering to pay traveling expense and entertainment, we will send you a District or Deputy Chaplain to give your Church and community a few days' campaign, including at least a Friday, Saturday, and Sunday.

The pastor is sent the data for a sermon and announcement for the previous Sunday. Wednesday or Friday night the Deputy addresses the parents and friends and instructs the committee of boys. Saturday night a mass meeting for the boys; Sunday afternoon or Monday night the initiation; and Sunday night the public installation of officers. An offering for the general Kappa Sigma Pi work is taken in the Sunday evening service. From 50 to 200 boys are usually gathered in and enlisted in such a campaign.

Upon application we will write you, giving the nearest Deputy, details of the plan, and probable expense.

### CHAPTER No. 3.

It was not until after No. 3 was organized that printed matter was issued and the plan put in permanent form. The Circleville Chapter is under the supervision of the Methodist Church, but boys of several other churches are officers and members. About everything in this Manual has been tried out and proven good in Chapter No. 3. The Christian world will hear from more than one of these boys. The coronets they wear indicate their particular offices.





OFFICERS OF CHAPTER No. 3, CIRCLEVILLE, OHIO.

## UNIFORMS.

The purpose of having official uniforms is twofold. First, it is attractive and pleasing to the boys of the ages specified. This is the dress period to the boy where he stands long before the mirror and is particular about his tie and shoes if he is ever going to be particular. Uniforms have a fascination to him, and we wish to please and utilize that taste so it will count for character and he may glory in heart as well as appearances.

Second, the uniform is a healthy stimulant to good behavior and faithfulness to vows. A boy in a uniform feels that all the world is looking at him and expecting only good things from him. He is not likely to do anything deceitful or sneaking while in uniform.

The effect is not only on him, but the incentive it gives to other boys to qualify, so they can be recognized as in the honor class, and wear the suit.

We must avoid the danger of seeking for numbers or cheapening the significance of a badge or uniform. It must mean quality of character or be abandoned. The safeguard is adequately found in faithful meeting of conditions and rules.

## SPECIFICATION OF UNIFORM SUITS.

The cloth must be standard grade of all wool, dark blue cloth, made to order, cap, coat, and trousers.

### TRIMMING FOR ORDER OF DAMASCUS.

One narrow stripe each of red and white braid on outside trouser leg, on sleeve of coat, and on band of cap. The buttons are white aluminum metal, and the emblem on front of cap.

### TRIMMING FOR ORDER OF ROME.

An additional gold stripe is added to the above. The buttons are golden, and the emblem on cap has gold border. The dark bronze buttons may be substituted for both gold or aluminum buttons if any Chapter so decides for that Chapter for either degree.

Summer suits of Khaki are very serviceable and cheaper. The trimmings are the same as for blue cloth.

The Officers and Band members are designated by shoulder straps, which may be hooked or sewed to coat. The rank of officers is designated on shoulder strap, such as:

- |                       |              |
|-----------------------|--------------|
| 1. Appointed Officers | 1 bar.       |
| 2. Elected “          | 2 “          |
| 3. Commanding “       | gold leaf.   |
| 4. Chancellor only    | silver leaf. |

1. Appointed officers are Chief Musician, Tentmaker, Gamaliel, Stephen.
2. Elected officers: Chancellor, Vice Chancellor, Scribe, Purser, Constable, Sentinel.
3. Commanding officers for Camp, Drill, Athletics, or special occasions. Appointed by Chaplain or elected.
4. The Chaplain ranks as civil governor and Court of Highest Appeal. No uniform.

The Band wear special shoulder pieces and aluminum lyre on collar or cap.

Write Grand Chaplain for makers and prices.

### RULES FOR UNIFORMS.

Members of the First Degree only, must, on no account, be allowed to wear suit uniforms, except members of a choir or cornet band, who may wear their special uniform when on duty only.

Members of the Order of Damascus and Order of Rome who are keeping their vows and are in good standing, upon recommendation of the Chaplain, and signing of written agreement found herein, may purchase the prescribed uniform for their degree from the makers or agents designated by the Grand Chaplain. The uniforms are neat and designed to be worn for Sunday or every day in place of usual street clothes, when so desired.

AGREEMENT FOR WEARING UNIFORM OF THE  
KAPPA SIGMA PI.

*The Chapter No.-----of-----*  
*upon the signature of the Chaplain in charge, doth hereby*  
*grant the privilege and honor of wearing the official suit*  
*uniform of the Kappa Sigma Pi for the-----Degree,*  
*Order of-----upon the following conditions, viz:*

(1) That the member desiring this privilege shall faithfully keep his vows and be loyal to the spirit and rules governing the organization.

(2) That he shall never disgrace the uniform by un-Christian or ungentlemanly conduct in public.

(3) That if found guilty of unworthiness by the chapter to which he belongs he will forfeit and surrender his entire uniform suit (including cap) in good order to the club, and make such amends as the club may reasonably suggest.

*Signed-----Member.*

*Parent or*  
*-----Guardian.*

*-----Chaplain.*

(A pad of fifty of these agreements furnished by  
Central Office for 25 cents.)

## FORM FOR ORDERING MANUAL.

TO THE GRAND CHAPLAIN OF THE KAPPA SIGMA PI, OR  
MODERN KNIGHTS OF ST. PAUL.

*I enclose \$———for———copies (50 cents per copy,  
prepaid) of the Revised Manual.*

*Name* \_\_\_\_\_

*Express Office* \_\_\_\_\_ *P. O. Address* \_\_\_\_\_

*Date* \_\_\_\_\_ *State* \_\_\_\_\_

## CHARTER OUTFIT.

The CHARTER OUTFIT consists of: Charter 11 x 13, Revised Manual, set of eight First Rituals, Pad of Applications for Membership, 25 Membership Cards, Pad of Orders of Purser, Scribe's Record Book, Purser's Book, 25 Button Badges, One Enamel Badge, One each Large and Small Pennants, Privilege of One Year's Correspondence Course or Bulletin.

Deduct 50 cents from fee if you have a copy of the Revised Manual, and do not want another.

# KAPPA SIGMA PI

## A Junior Brotherhoood



Associated With Churches, Sunday Schools, Young Men's Christian Associations, Etc.

To All Whom it May Concern:

*The Grand Chapter doth hereby grant this Charter and thus recognize as an Organic*

*Part of our Fraternity of Christian Boys privileged to use **Rituals, Regalia, Badges,***

***Colors, Passwords,** etc., officially designated, to*

First Chaplain

*for the Charter Members of Chapter No. \_\_\_\_\_ of \_\_\_\_\_*

*in \_\_\_\_\_ and their Worthy Successors.*

*In Witness Whereof, We have hereunto subscribed our names, this*

*day of \_\_\_\_\_ 19 \_\_\_\_\_ at \_\_\_\_\_*

Grand Scribe

Grand Chaplain

FORM OF APPLICATION FOR CHARTER.

TO THE GRAND CHAPLAIN OF THE KAPPA SIGMA PI.

*I enclose \$5.00, fee for Charter and Supplies to organize a Chapter of your Order in* \_\_\_\_\_

*State of* \_\_\_\_\_ *to be associated with*  
\_\_\_\_\_ *Church (S. S., Y. M. C. A.,*

*etc.) The name of the Pastor (Supt., Gen. Sec., etc.) is*  
\_\_\_\_\_ *whose address is* \_\_\_\_\_

\_\_\_\_\_  
(Street, Number or Post-office.) *The name of the Christian adult in charge of the chapter taking the position of*  
*Chaplain is* \_\_\_\_\_ *Address*

\_\_\_\_\_ *Occupation* \_\_\_\_\_

Send supplies for minimum of 25 proposed members unless an excess number is here indicated \_\_\_\_\_ with additional cost of \$1.00 per 25. We will receive these supplies and use them for our chapter only, and hold the rituals in confidential trust as explained in the Manual.

*Signed* \_\_\_\_\_

\_\_\_\_\_ *19* \_\_\_\_\_ *Address* \_\_\_\_\_



# Application for Membership

## KAPPA SIGMA PI or Modern Knights of St. Paul

Having a favorable impression of your Club, I hereby apply for membership. If admitted I am willing to meet the simple required conditions, and will endeavor to be a loyal member.

[Signed] .....

..... 1911 Address .....

Presented by .....

Recommended by .....

Elected .....



MEMBERSHIP CARD  
**Kappa Sigma Pi**  
 A JUNIOR BROTHERHOOD

Mr. \_\_\_\_\_ No. \_\_\_\_\_

\_\_\_\_\_ (Town and State)

Degree. Issued \_\_\_\_\_ 19\_\_\_\_

SCRIBE.

TO BE PUNCHED BY PURSER. DUES PAID FOR  
 19\_\_\_\_ Jan. | Feb. | Mar. | Apr. | May  
 Jun. | July | Aug. | Sept. | Oct. | Nov. | Dec.

No. \_\_\_\_\_ \$ \_\_\_\_\_ 19\_\_\_\_

## The Purser of K Σ Π Chapter No. \_\_\_\_\_

Will pay \_\_\_\_\_ or Order

\_\_\_\_\_ Dollars  
 100

Date \_\_\_\_\_  
 (in matching with this order)

Pay to \_\_\_\_\_ \$ \_\_\_\_\_

For \_\_\_\_\_

Scribe \_\_\_\_\_

Purser \_\_\_\_\_

Chancellor \_\_\_\_\_ Scribe \_\_\_\_\_

[Purser pays out no money except on this official warrant.]

# KAPPA SIGMA PI ROLL OF MEMBERS.

DROERE.

Check V When Present.

Name	Date Initiated A. D.	Date of Meeting																					

Chapter No. \_\_\_\_\_  
**MINUTES**  
**KAPP SIGMA PI**

Date, 19\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_ Place, \_\_\_\_\_ Presiding \_\_\_\_\_ Degree \_\_\_\_\_

The Order of Business in Manual (or Rituals) Indicates the Important Items to be Recorded. —Scribe Signa His Name at Close of Record.

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# Purser's Report.



MONTH ENDING ..... 19..... PURSER.

RECEIPTS	AMT	DISBURSEMENTS	AMT
Balance on Hand from Last Month			
Received From			

To

K. S. P.

In account with

MEMBER

ADDRESS

Date of Initiation, 19.....		FEE FIRST			FEE SECOND			FEE THIRD			DUES PER MONTH		
YEAR	MONTH	APR.	MAY	JUN.	JUL.	AUG.	SEP.	OCT.	NOV.	DEC.			
	JAN.												
	FEB.												
	MCH.												

Show totals and Balance or Deficiency



THE LOCAL CHAPTER.



## SIMPLE AND ECONOMICAL.

Most chapters as now organized by Sunday school teachers and ministers are very simple and inexpensive in their equipment, having a room in the church or home, with very little more than the charter outfit, and a home-made or purchase "goat" for first initiation. Our catalogue of supplies are to meet the demand for more elaborate work where wanted.

### STEPS TO ORGANIZE.

If you have not already done so, send to the Grand Chaplain for charter and supplies, enclosing the fee and information necessary for filling out the charter, such as (1) Name of church or religious organization with which the chapter is to be connected. The local name and denomination. (2) The name and address of the pastor, if a Church; superintendent, if a Sunday school; General Secretary, if a Y. M. C. A., etc. (3) The name and address of the adult who is to act as chaplain. (4) The number of charter members with which you expect to begin. As soon as elected, send the names and the addresses of the officers. See form on page 76.

On receipt of this outfit you can ask some of the men interested to help you initiate and organize the boys or ask the nearest chaplain to come or send a capable officer to come and coach your first team and install the work. You should arrange to pay his traveling expenses. If not too far, let him bring a team of boys

to put on the work. Such a plan starts the work off with great enthusiasm and momentum.

The Grand Chaplain can furnish you the name and address of the nearest chaplain, or your district chaplain.

Where this is not practical, and you have a large group of boys and men to help you, you can select those you want for temporary officers and with the set of rituals you can have them take the obligation and then coach them as a team to initiate another group of four to ten boys for a start.

The chaplain will want to feel supported in the work—but official action is not necessary. If a pastor, ask your local Church officials to endorse the movement after explaining it to them, and authorize a committee on Boys' Work, to be appointed by yourself as your counselors. This will strengthen your position and have a tendency to greater permanency of the chapter.

If a Sunday school teacher of a boys' class, you can counsel your superintendent and pastor and enlist their sympathy—show them its relation to the Sunday school and its need, and get their co-operation.

If a president or officer of a Young Peoples' Society or Y. M. C. A., you will know the best way to secure co-operation from your organization, but like the pastors and teachers, you may have to start alone and show others its importance.

All concerned will join in its praise and boost after you have it pretty well up the hill and are producing results.



## LOCAL CHAPTER CONSTITUTION.

Your local constitution which you should adopt by vote of your chapter should be in harmony with the following, if not in words: Select your own fees, time, place, etc.

### ART. 1—NAME.

This organization shall be known as Chapter No.—— of the Kappa Sigma Pi or The Modern Knights of St. Paul. It is to be the Junior Brotherhood of the \_\_\_\_\_(Church or Sunday School, or Y. M. C. A.) in \_\_\_\_\_ State of \_\_\_\_\_. (Any formerly adopted name which you want to retain may be inserted before the word chapter.)

### ART. II—MEMBERSHIP.

Conditions of membership are: 1st. Age at least 10 years. Under ten, boys may be pledged and elected subject to initiation on or after their tenth birthday. 2d. Able to understand and take the vow. 3d. Recommended by the chaplain and elected by a two-thirds majority of club present and voting by secret ballot.

Promotion to Second Degree limited to boys above 13 years, recommended by the chaplain as capable and worthy to take the vow of a Christian and member of Young People's Society of the Church, if any exists, or

Y. M. C. A. Bible class. Elected by secret ballot of Second Degree with less than three negative votes.

Advancement to the Third Degree is for boys at least 16 years of age, recommended by the chaplain, able and worthy to take the vow, a member of the Church, or asking to join, and receiving the unanimous secret vote of the Third Degree members.

The initiation fee for each degree shall be (25 cents) and the monthly dues shall be (10 cents) per month, except for July and August, which are generally vacation months.

The higher degrees are only inner circles of the same organization, so the older and more advanced boys will be close leaders to the younger. Second and Third Degree activities are indicated in the rituals.

#### ART. III—OFFICERS.

The pastor, teacher, or adult in charge shall be chaplain ex-officio. The chaplain shall nominate two or three names for the office in question, and the members elect their choice from this list by secret ballot for the following officers: Chancellor, Vice Chancellor, Scribe, Purser, Constable, and Sentinel. The Chaplain or Chancellor may appoint a Chief Musician and the initiatory officers Tentmaker, Gamaliel, and Stephen.

The duties of officers are indicated in the Installation Ceremony and official records and blank forms.

#### ART. IV—TIME AND PLACE OF MEETING.

The regular meeting shall be the \_\_\_\_\_day of each month at — P. M., in \_\_\_\_\_. Other meetings subject to call of chaplain and chancellor.

## ART. V—COMMITTEES.

The chancellor may appoint such committees, standing or special, as are necessary to carry on the work of the chapter, as: Athletic, Bible Study and Sunday school, Sick, Membership, Entertainments, Glad Hand, etc.

## ART. VI—AMENDMENTS.

This constitution may be amended at any regular meeting after notice and reading of proposed amendment has been made at least —— month— before, and it passes by a two-thirds vote of members present. Provided such an amendment is in harmony with the purpose and general constitution of the Order.

## BOYS UNDER TEN.

It is not advisable to take boys into the club before they are 10 years of age, because the little fellows are not reliable when it comes to keeping the secrets, and are generally just as well off in their homes. However, boys under ten sometimes form bad habits and such conditions ought not to be ignored. We advise the plan of pledging these boys and elect them to a provisional membership. Upon their taking the following pledge in an open meeting they may be elected to provisional membership, but are not allowed to attend the regular meetings.

If they are true to the vow they may be initiated upon recommendation of chaplain on or after their tenth birthday.

## NOTES ON BY-LAWS.

In formulating your local by-laws we suggest that payment of dues shall not be made a test of membership to prohibit delinquents from attending meetings. It might be made a cause for disfranchise, so that a delinquent could not vote on business motions and payment of bills, etc., or even on admission of candidates.

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Fines of five or ten cents are sometimes assessed by the chancellor for misbehavior in meetings or by court in trial for some violation of the vow and the member disfranchised from voting until paid.

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A reasonably good discipline is essential to success, but try and get the boys themselves to keep order and agree on what is good order. The chancellor or chaplain can ask an unruly member to retire from the meeting, or appoint a committee of boys to wait on his parents and report his case, or instruct the scribe to send copy of resolution to parents.

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It is generally a poor plan to expell a member even for breaking his vow by returning to his bad habits, but rather deal with him earnestly and patiently, and show him that he can not be advanced to the higher degrees unless he gets the victory. Have committee of boys to take him in charge, to encourage and help him.

When it is reported that some one has learned about the secrets, have the boys trained to neither deny nor confess it to any outsiders, but just laugh it off as a joke.

There are a large number of varieties in the testing of the candidate's courage, so you will have no trouble in surprising one that thinks he knows.

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#### USE PLEDGE CARDS.

A copy of the "Under Ten Pledges," printed on a neat card, can be given to each candidate for him to sign and keep. They are furnished by the Grand Chaplain at 25 for 12 cents, or 40 cents for 100.

#### UNDER TEN PLEDGE.

"I promise to lead a right life, avoiding such habits and associations as would hinder me in developing a pure and manly character; I will attend Sunday school regularly, so as to know what is the right life. I will report to the chaplain any violation of this pledge, but will try earnestly to keep it and be ready to be initiated into the Kappa Sigma Pi when I am ten years old.

*Signed* \_\_\_\_\_."

## THE OFFICE OF CHAPLAIN.

The name of *Chaplain* as we use it is not an accident. We desire to emphasize the spiritual nature of the order and avoid the thought of authority over the boys, although he has all the authority necessary to control the important things as is clearly seen in the constitution and the installation ceremony.

The high sounding names and the honors are all given to the boy officers, and they are made to feel responsibility, and that they are doing things themselves.

The Chaplain is to see that the boys conduct the business and carry out the real purpose of the order, but his particular duty and privilege is to see that every boy is committed to the Christ-life and the service of the Church. The organization furnishes him the opportunity.

He should treat his boy officers with cordial confidence and suggest to them the best way of doing things, but he will learn much and profit greatly by hearing and respecting the boys' ideas. They are ready to take advice if given in a frank and brotherly spirit.

He will soon find them coming to him for counsel in a most natural way.

A close touch should be kept with the Grand Chaplain who can help from his own experience and from correspondence with hundreds of other chaplains. One of the most profitable things possible for the Chaplain would be to take the Correspondence Course for Chaplains, which is conducted from the Central Office.

## INSTALLATION CEREMONY.

(OPEN MEETING.)

Some pastors have this at Sunday evening regular service, the chapter attending in a body.

(Pastor presiding. In his absence the Chaplain. Pastor gives introductory remarks and reviews of the organization, and declares its general purpose and spirit.)

Sing Club Hymn, "Stand Up, Stand Up For Jesus."

Let the Scribe read the record of election and the list of the newly elected and appointed officers from the minutes.

(Pastor gives the following obligation to Chaplain, or if he is the Chaplain, takes upon himself this vow, laying his hand upon the open Bible.)

*Chaplain*—"The Chaplain is not only to assist at his station in the usual ceremonies of the club, but he is a spiritual adviser and leader of the chapter, having grave responsibilities of recommendation, nomination, and veto in business of the club. The failure of Chaplain is failure of the chapter. I promise and pledge to fulfill the duties of my office to the best of my ability, God being my helper."

(The Past Chancellor, in fact or appointed, will bring forward the officers elected and appointed in their respective order, presenting them one at a time when called, saying: "Brother Chaplain, I present Brother

—————, who has been elected (or appointed) to the office of—————.)

*Chaplain*—“Brothers, to the end that our officers now about to be installed may fully understand their duties, let us read together in their hearing Article III of the Constitution.

“The pastor or assistant or adult in charge shall be Chaplain ex-officio. The Chaplain shall nominate two or three names for the office in question and the members elect their choice from the list for the following officers: Chancellor, Vice Chancellor, Scribe, Purser, Constable, and Sentinel. The Chaplain or Chancellor may appoint a Chief Musician and initiatory officers. The duties are same as usual parliamentary rules require and are indicated in the ritual ceremonies and official blank form. Term of office six months (or year), or until their successors are elected and installed.”

The appointive officers by the Chancellor or Chaplain are a Tentmaker, Gamaliel, Stephen, and a Musician and any of their assistants that may be necessary from time to time.

The Past Chancellor will now present the


#### CHANCELLOR-ELECT.

*Presiding Officer*—Brother —————, upon you has been conferred the highest possible honor within the gift of this club, but always remember that with such honors come corresponding great obligations.

Much of the success and good work of this club for the ensuing year will depend upon your active work and energy. It will be your duty always to be present at



all the meetings of the club, when possible, at which meetings you are to preside, and your decisions while in the chair must always be fair and just. You will see to it that all regulations and laws of our order are properly enforced, and strive at all times to see that harmony and good fellowship prevail among the members. You should keep yourself informed as to what other chapters of our order are doing. You should, with the Chaplain, plan your work ahead of club meetings and thus be qualified to conduct the meetings with ability. You should see that the other officers are present or substitutes available. You should hold frequent executive sessions with the officers and pastor and thus acquaint other officers, as well as yourself, with the duties that fall to their office. You should see that the club is properly represented at Kappa Sigma Pi conventions; that its activities are properly represented in the daily press or Church papers, and announcements made to the congregation as needed.

 You have heard what are the duties of the office to which you have been elected. Will you here promise faithfully to carry out the spirit of our constitution and so to discharge the obligations that rest upon you as to serve the best interest of our order?

Ans.—I will endeavor so to do.

*Presiding Officer*—You will place your right hand upon this open Bible. While holding this office will you strive earnestly to conform to the precepts of this Word? Will you pattern your life after the Great Commander of our order, even Christ, and be instructed for loyal service by our hero, St. Paul?

Ans.—I will.

*Presiding Officer*—Let the Past Chancellor (place upon you the regalia of your office and)\* stand you before your station and then present the

#### VICE CHANCELLOR-ELECT.

Brother \_\_\_\_\_, yours is one of the most important offices of the club. It shall be your duty to preside in the absence of the Chancellor, and at all times to be his first assistant in promoting the good of the cause. By virtue of your office you are chairman of the Sunday school Committee. You should try to increase the attendance at all church services, such as Sunday school and young people's organizations, or anywhere the Word of God may be studied.

In general, strive not only to quicken the religious zeal of the members, but to investigate the social problems about them and contribute to their solution in the spirit of Christ.

You have heard, etc. (as above).

The Past Chancellor will now stand you at your station and present the

#### SCRIBE-ELECT.

Brother \_\_\_\_\_, as Scribe, much of the work of the club devolves upon you. You should keep a concise and accurate account of the proceedings of the club meetings and read them upon call at the next regular meeting.

Your membership roll should be accurately pre-

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\* NOTE—If coronets for officers have been provided, insert this clause in parenthesis for each officer. If not, omit.

served and corrected up to date. You should be prompt at meetings, and, if necessarily detained, see that your records shall be on hand without delay or failure. Your records and rolls of members shall be kept on official record books furnished by the Central Office. It shall be your duty to notify candidates of their election to membership and use your best endeavors to have them present at the time appointed for their initiation. You shall be expected to send a comprehensive semi-annual report to the Grand Chaplain of the Kappa Sigma Pi and reply promptly to all Central Office correspondence. In accordance with the regulations of our order, you are to draw all orders on the treasurer for bills allowed by vote of the club, securing the signature of the Chancellor to the order, as well as signing it yourself. You shall have charge of badges and blank printed forms, cards, etc. You shall have charge also of manuals and rituals, if designated by the Chaplain, who is responsible to the Grand Chaplain for safety of rituals.

You have heard, etc.

Let the Past Chancellor place you at your desk and present the

#### PURSER-ELECT.

Brother —————, into your hands are entrusted all the funds of the club. Guard them well. It shall be your duty to keep the accounts of the club on official record books furnished by the Central Office and collect the membership dues. You are to make reports of all receipts, disbursements, and the balance on hand at each regular business meeting. You are to

pay out money only on the order drawn by the Scribe and countersigned by the Chancellor.

You have heard, etc.

Let the Past Chancellor place you at your station and present the

#### CONSTABLE-ELECT.

Brother —————, as Constable it shall be your duty to have charge of the floor work in the initiations of the club, and much of the impressiveness of the ceremony will depend upon the manner in which the work is presented to the candidate.

You are to prepare for initiation and installation ceremonies and have the custody of the regalia, song books, and other such club property, as well as the special care of the club room. Guard sacredly the room and treasures of the club.

You have heard, etc.

Let the Past Chancellor place you before your chair and present the

#### SENTINEL-ELECT.

Brother —————, it will be your duty to guard safely the entrance and see that no one is admitted who has not acquainted himself with the password. You shall report the names of any without the password to the Chancellor, who will, if proper, instruct you to send them to him and have him give them the password. You should endeavor to be present at each meeting and properly take care of the door and duties imposed upon you.

You have heard, etc.

Let the Past Chancellor place you at your station and bring forth the

MUSICIAN, APPOINTED.

Brother \_\_\_\_\_, this world needs music for comfort and inspiration. Your service will always be greatly appreciated. It shall be your duties to lead in the devotional music of the club and promote, as opportunity is found, the spirit of song and praise. Be prompt and present at every meeting of the club, if possible, and lead us in singing our praises and pledges to Almighty God.

You have heard, etc.

Let the Past Chancellor stand you at your station and bring forward the officers who are the instructors in

PAULINE VIRTUES.

Brothers Tentmaker, Gamaliel, and Stephen, your offices are very important and significant. Words of advice, wisdom, and courage must be imparted by you and represented by your goodly lives. You shall be careful that the right influence shall come from your exalted offices in the initiation ceremony, and that the principles you represent shall prevail in the practical operation of the Chapter.

You have heard, etc.

Let all the members stand while we sing our Kappa Sigma Pi hymn, "Work, for the Night is Coming," or "A Charge to Keep I Have."

(All officers kneeling before their stations and all members kneeling, pastor or Chaplain leads in prayer of consecration. Follow with informal reception, congratulations by parents and friends, remarks by officers, refreshments, etc., if at a week night meeting.)



## OPENING CEREMONY, ETC.

### I—OPENING CEREMONY.

*Chancellor.*—(*Raps for order; and says:*) Brother Sentinel, are all within these walls in possession of the password?

If not you will see that those who do not possess it retire to another room until instructed.\*

If the Scribe or Purser recognize any not in good standing, let them now name such for retirement also and further instructions.

Now, if all corrections are made, we will proceed with our service.

The Chaplain will lead us in prayer.

(Give two raps for signal for all to stand.)

(Chaplain leads in prayer, closing with the Lord's Prayer, "Our Father, who," etc.)

(Chancellor gives one rap to be seated.)

*Chan.*—The Vice Chancellor will now tell us the object of our order.

*Vice Chan.*—The object of our order is to seek the mutual improvement and entertainment of its members, morally and socially, and to occupy the time in such exercises as will assist in the making of Christian gentlemen.

*Chan.*—Let us all together declare our principles.

*Club.*—We accept Christ as our Savior and Commander and select Saint Paul as our type of heroic and manly character.

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\*Should any boy be sent out, the Sentinel reports his name to the Chancellor, who orders him brot to him so he can give him the password if he is in good standing.

*Chan.*—The Chaplain will now remind us of our vows and obligations.

(Chaplain has one or all repeat the vows, or gives short talk on taking and keeping good vows.)

*Chan.*—What do we learn from the Tentmaker?

*Tentmaker.*—To be industrious and honest.

*Chan.*—What lesson from Gamaliel?

*Gamaliel.*—To seek earnestly for the truth and for wisdom from God.

*Chan.*—What can we learn from St. Stephen?

*St. Stephen.*—To be courageous, for God is with those that do right.

*Chan.*—Let us all sing the club hymn.

(Give two raps for all to stand.)

(Key of B.)

Stand up, stand up for Jesus!  
 Ye soldiers of the cross;  
 Lift high His royal banner,  
 It must not suffer loss:  
 From victory unto victory  
 His army shall He lead,  
 Till every foe is vanquished  
 And Christ is Lord indeed.

Stand up, stand up for Jesus!  
 Stand in His strength alone;  
 The arm of flesh will fail you;  
 Ye dare not trust your own:  
 Put on the gospel armor,  
 Each piece put on with prayer.  
 Where duty calls or danger,  
 Be never wanting there.

*Chan.*—(Gives one rap, to be seated.) We are now ready for the regular order of business.



## ORDER OF BUSINESS.

1. Roll Call.
2. Reading of the minutes.
3. Proposition for new members.
4. Election of new members.
5. Initiation.
6. Purser's report.
7. Bills.
8. Report of Committees.
9. Any names to be dropped?
10. Any not attending Sunday school?
11. Any brothers sick or in distress?
12. Any new names to be considered before we invite them to join?
13. Unfinished business.
14. New business.
15. Anything for the good of the order?
16. Communications.
17. Chaplain instruct or question on Paul's life.
18. Program.
19. Closing ceremony.

## II—CLOSING CEREMONY.

*Chan.*—If there is nothing undone that we need to do this time we will close in the usual order.

The Chaplain will announce the plan or program for future meetings.

Brother Knights, join me in the exercise of our unwritten confidential work.

(Salute, response, whistle, grip, etc.)

Let the instructors give us a message from our hero.  
What do you remember, worthy Tentmaker?

*Tentmaker.*—Paul says (in 1 Cor. 4:12): “We toil, working with our hands; being reviled we bless; being persecuted we endure.”

*Chan.*—What can you bring to mind, Worthy Gamaliel?

*Gamaliel.*—As our apostle said in writing to the Colossians (1:9-10), “I pray that we may be filled with the knowledge of His will in all spiritual wisdom and understanding—to walk worthy of the Lord—bearing fruit in every work and increasing in the knowledge of God.”

*Chan.*—What is the final message, Saint Stephen?

*Stephen.*—Paul writes to Timothy about his trials before Cæsar at Rome: “At my first defense no one took my part, but all forsook me—but the Lord stood by me, and strengthened me,” so that we can know that God stands by every one who does right, even when one’s friends desert him.

(Sing Doxology. Benediction by Chaplain.)

#### IV—FUNERAL CEREMONY.

At the invitation of pastor and family of a deceased member, the following ceremony is suggested for a brief but appropriate service:

*Pastor.*—The earnest purpose of the departed brother to lead a right life as taught by Jesus Christ is shown by his membership in our Boys’ Brotherhood, and his young brothers of that organization are here to express their sympathy with the bereaved, and pay their respects to the memory of their departed brother.

*Chancellor.*—Our order takes as our Commander and Savior Jesus Christ, who not only taught us the

way of life and commands our ways of conduct and service, but died that we might thru faith in Him live eternally. As He arose from the dead and promised that we also shall meet Him in the resurrection, we claim this precious promise and hope in Him, for to falter would be cowardly and to doubt would be sin. We expect to meet our brother again when we shall, if faithful, be promoted to the highest degree of eternal service and joy.

*Chaplain or Assistant.*—Our order selects as our hero and ideal man, St. Paul, who with great wisdom wrote about the things of the Kingdom of Christ as it related to this world and to the next. He teaches us that these earthly bodies shall be changed and made like unto Christ's heavenly body, and that saying shall be brot to pass, which is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory thru our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

*Chan.*—As a token of our sorrow at our loss of a worthy member, of our sympathy with his family in their even greater sorrow and as an expression of our faith and hope in Jesus Christ, our Savior and Commander, who has redeemed us and promised to bring us all to himself in that better country, I deposit upon his casket our colors signifying purity, love, and moral quality. (*Deposit flowers containing red, white, and gold, or bits of ribbon of these colors.*)

*Club.*—So say we all of us. (*In subdued tones.*)

Then one at a time each member steps forward and drops bit of colors on the casket or grave.

Closing benediction or committal service by the pastor.

## RITUALS.

Rituals are not sold, but furnished for definite confidential use, and subject to recall for safety or improvement. They are registered in the name of the chaplain, each one having a serial number, and he is responsible to the Grand Chaplain for their safe and proper use.

The set of eight First Degree Rituals is sent with the charter outfit. When worn or soiled, they may be exchanged for additional fee of \$1, or 10 cents each.

The Chaplain must see that the Grand Chaplain has the name of his successor as custodian.

We may want to revise and replace them, and must know at all times where to find them. When a chapter discontinues, the rituals must all be returned for safe-keeping and will be filed away for a reasonable time in the Central Office, subject to recall of the chapter, when revived.

Every member can readily see that such care is necessary, and will help us loyally.

In the club-room the rituals should be kept under lock when not in use; distributed for use to the officers when necessary and carefully collected and counted at the close of the service. Most chapters have a trunk or closet for their properties.

## ORDER FOR HIGHER DEGREES RITUALS.

Second and third degree rituals are secured by chaplains who are ready to install these degrees.

Fill out blank or write your order as follows:

*Grand Chaplain: We are ready to initiate a class of worthy boys into the Order of*\_\_\_\_\_

(Damascus or Rome.) *Enclosed please find money order for \$1 for set of five Second (or Third) Degree Rituals, which I will hold in trust, and will report to you any transfer to another custodian; and return same to you should the chapter disband or cease to hold regular meetings.*

*Signed*\_\_\_\_\_

Chaplain.

*Address*\_\_\_\_\_

*Chapter No.*\_\_\_\_\_



LOCAL PLANS AND ACTIVITIES.





## INDOOR WORK—WINTER SEASON.

The various activities of the chapter will be determined, necessarily, by local needs and conditions. A special room or meeting place should be provided as soon as possible. A stated place and proper material, such as rituals, other printed matter, regalia, etc., not only facilitates the work, but helps to make it permanent.

The club room should be furnished with a good sized table and comfortable chairs, hat rack, cupboard, closet, or trunk in which the "goat" and other property may be safely locked from curious eyes. The walls can be decorated with pennants, framed charter, flag, and such inspiring pictures that boys like. The chapter at Logan, Ohio, had their emblem frescoed on the wall of their room in the new church recently built. The revised ritual shows the ideal arrangement of table and officers' chairs.

Frequently teachers of Sunday school classes who organized their boys into a chapter have found it best or necessary to meet in their home. Attic or basement sometimes furnishes a room that can be especially arranged and decorated to be more pleasing to the boys than the parlor. A special club room in the church is the proper thing when conditions will warrant it. The Churches have been saving furniture and carpets a long time. It is better to save *boys*—It is better to break up a chair once in a while than to have one boy's life broken up by neglect of the Church.

The city chapters generally meet once a week in

the evening when most convenient. On account of school duties, Friday night seems to be most popular. In country and some villages a monthly meeting is all that is attempted. Once a week is never too often to suit the boys when they once get into the work. Where they have a reading and game room they assemble several nights a week, but only once for business and ritualistic work.

Experience has shown that the ritual with its ceremonies, especially the initiations, will attract and interest the boys increasingly. When they are tired of other things that come in their season, they return to the election and initiation of new members, and promotion to higher degrees with increasing interest and pleasure. This is as it should be. No program, sports, or games appeal more to the moral and religious nature of the boy, and the Scriptural lessons and vow take deep hold on him.

The ceremony calls for acting, and boys like to act a part of strong men and heroes.

When there is no initiation and there is time, some program can be prepared for and by the boys. Have committees appointed to do things and report on some interest to the club. Mock or real trial of some member by court and jury. Ask a lawyer friend to preside. If a mock trial, invite friends in to enjoy the debate.

Debates, Concert, Orchestra, Brass Band, Glee Club, Military Drill, Banquet or simple refreshments, Practical talks by prominent business and professional men, Open meetings for parents and installation, etc.

## PARLIAMENTARY RULES.

One of the important items in connection with your meetings is to observe as nearly as is possible, the well-known parliamentary rules. The proper observance of the principal rules of order in public meetings will not only add dignity to the meetings and make the boys think that you are doing something worth while, but the matter of discipline will be simplified and the boys will learn methods of procedure that will be useful to them all their lives, whenever they are in meetings of deliberative bodies.

Since sufficient space is not at our disposal to give a satisfactory discussion of these rules in this Manual, it is suggested that the chapter furnish the Chancellor with a copy of Robert's Rules of Order, or some similar book, in order that he may post himself on the principal rules in parliamentary law.

If the presiding officer is well informed the work of presiding during the business part of the meeting will be much easier for him and there will be dignity in the meetings that would not otherwise be possible. We can furnish you Bethel's Compendium of Parliamentary Law, which is an excellent book. Postpaid for 50 cents.

## INTRODUCTION OF BUSINESS.

All business should be brought before the chapter by a motion of a member. Before any member can make a motion or address the meeting upon any question, it is necessary that he *obtain the floor*. That is, he must

address the presiding officer thus: "Worthy Chancellor," who will then announce the member's name. Where two or more arise at the same time, the Chancellor must decide who is entitled to the floor, which he does by announcing the member's name. No member who has once had the floor is again entitled to it while the same question is before the assembly, provided the floor is claimed by one who has not spoken to that question. After the floor has been assigned to a member he can not be interrupted. (Except on rare occasions.)

Such as question of privilege that requires immediate action. In such cases, a member, when he arises and addresses the chair, should state at once for what purpose he arises. As for instance, that he "arises for a point of order."

Before any subject is open for debate it is necessary, first, that a motion be made by a member who has the floor; second, that it be seconded; and third, that it be stated by the Chancellor. He may call for the member to write out the motion so he can read it in exact language.

Before passage, a mover can modify his motion or withdraw it with the consent of his second.

Two members agreeing may appeal from the decision of the Chancellor to the Chaplain, who in turn may if he desires, call for a vote of the club on that particular point and let the majority vote settle it.

The motion to lay the question on the table is not debatable and removes the subject from consideration until called for by a vote of the chapter.

Contending over points of order and procedure as to how business may be transacted should by no means be allowed to defeat the transaction of business nor to disturb the peace and harmony of the chapter.

## DEBATE AND DECORUM.

When a motion is made and seconded, it shall be stated by the chairman before being debated. In debate a member must confine himself to the question before the assembly and avoid personalities. He can not reflect upon any act of the assembly, unless he intends to conclude his remarks with a motion to rescind such action or else while debating such motion. In referring to another member, he should, as much as possible, avoid using his name, rather referring to him as "the man who spoke last," or in some other way referring to him. It is not allowable to arraign the motives of a member.

## BIBLE STUDY.

The opportunity for introducing questions and answers on Paul's life is given in the regular order of business. In connection with regular order in the meeting, or in addition to it, the boys will enjoy a monthly if not weekly half-hour journeying with Paul. He is the hero, and the story must be made realistic. Let some of the boys occasionally tell the story of some certain adventure, prison, or shipwreck scene, or recite one of his famous speeches, such as his defense before Agrippa, Acts 26: 1-29, or some shorter ones.

The important facts of his life must become familiar to all the boys, especially those worked out in the degree work, and it creates a desire for more knowledge of this wonderful man and his relation to the Christ is ever appearing.

The significance of the graded vows taken in the initiations is brought out and steps to personal relation

with the Master that Paul served is the most natural consequence, unless the chaplain is negligent at this point.

There are many good texts on Paul published. I have used mostly, "The Student Life of Paul," by G. H. Gilbert, for my outline and gathered up data from many sources. Other standard texts are found in the list on page 161.

#### HIS LIFE OUTLINED.

##### *Period I. Childhood.*

Birthplace, the City of Tarsus, Cilicia. Free city. Noted for commercial center and university. Strabo says that in his time Rome was full of learned men from Tarsus. Jews were many and influential.

Paul never mentions his family. Roman citizenship involved respectable standing, Acts 22:28. He was taught the trade of tent-making, but that did not imply poverty. Every Jew's duty to teach his son a trade. Going to school at Jerusalem does not imply wealth. Probably lived with married sister while sitting at the feet of Gamaliel. Luke tells about the sister, Acts 23:16.

Jewish rabbis received presents, not salary. A strict Pharisee. Sent to Jerusalem while young. Possibly only 13 years of age, Acts 22:3; 26:4.

Gamaliel wise and influential, Acts 5:34-40. Rabbis met their pupils in court of the temple, Luke 2:46; 20:1, etc.

Probably returned to Tarsus during time of ministry of Jesus. May have learned his trade at this period. Goat hair tents, a Cilician industry. He never mentions having seen Jesus until his vision before Damascus.

Saint Stephen was not content to have the new faith as narrow as the old. He thought that Jesus taught a spiritual worship without necessity of legal rites and ceremonies, Acts 6 and 7 chapters. Paul, or Saul, returning to Jerusalem full of zeal for the law and his rabbinical teachings, was aggressive in persecuting the new sect of the followers of Jesus and had a part, probably the leader, in the stoning of Stephen, Acts 22: 20; 7: 58; 8: 1.

Jerusalem was probably his residence then, as he was a member of the sanhedrin, Acts 26: 10. The sanhedrin clearly supported Saul in these persecutions, Acts 9: 2. He thought he was doing right, Acts 26: 9. His religious training was at fault, but he was trying to live a right life, which effort surely led him to find that better way later.

### *Period II. The Damascus Experience.*

Saul became Paul; a changed life. The process of this change is interesting, but not essential; the fact of the change is indisputable. Three accounts in Acts 9: 1-19; 22: 6-16; 26: 12-18. Three in his epistles, Gal. 1: 11-17; 1 Cor. 9: 1; 15: 8. See also 2 Cor. 4: 6. We must not take any one account as the complete record of his conversion. Some feature emphasized in one account may be entirely omitted in another as unimportant to the readers or listeners. Paul derives his apostleship from the fact that he has seen the ascended Jesus the Lord. Seen of me also, 1 Cor. 15: 4-8. Any discrepancies in details are explained by the fact that some of Paul's statements were written twenty-five years later and there was no copying of written forms and expression. The great facts of his conversion stood out clear and distinct to the last.

Commissioned by the high priests, journeyed with escort to Damascus, his eyes were blinded by a bright heavenly light which his companions also saw. They fell to the ground, and he heard the voice. Responds. House of Judas. Instruction. Commission, Preaching Jesus. Synagogues. Silent period in Arabia. The house on the wall. Flight to Jerusalem. Barnabas introduces to the disciples. Review his preparation for this vision. The customs and geography are interesting.

*Period III. His Life of Service for Christ.*

Make or secure a map of Paul's missionary tours. Apostle to the Gentiles, Gal. 1:16. Antioch, Acts 8:1; 11:19-26. First called Christians, Acts 11:26. Judean famine, Acts 11:27-30; Gal. 2:10. Barnabas, Acts 4:36. First tour, Gal. 1:16f. Cyprus, Acts 4:37; 11:19, 20; 13:4f. Pisidian Antioch, Acts 13:13. Iconium, Lystria, Derbe, Acts 14:6f. The struggle for Gentile freedom, Acts 15; Gal. 2:1-10. The decision, Gal. 2:9, 10; Acts 15:20. The Gospel introduced into Europe Acts 15:36; 16:6-8. Vision at Troas, Acts 16:9-12. First church at Philippi, Acts 16:13f. Thessalonica, Acts 17:1-9. Beroea, Acts 17:10-14. Athens, Acts 17:15-34; 1 Thess. 3:1. Corinth, Acts 18:1-18; 1 Cor. 2:1-5.

Names and characters of Paul's co-laborers. Barnabas, Acts 4:36; 8:1; 9:27; 11:22, 30; 15:2. Silas, Acts 15:22, 32; 16:37, 19. Timothy, Acts 16:1-3; 1 Tim. 1:2; 2 Tim. 1:5; 3:15; Acts 22:4; Phil. 1:1; 1 Tim. 1:3; 2 Tim. 4:10. Luke, Col. 4:10-14; Acts 20:6; 21:17; 27:1; 2 Tim. 4:11. Aquila and Priscilla, Acts 18:2; Rom. 16:3, 4; 2 Tim. 4:19; 1 Cor. 16:19; Acts 18:26. Titus, Gal. 2:1; 2 Cor. 7:6-8, 13; 8:6, 16, 17;



Titus 1:5; 3:12; 2 Tim. 4:10. Mark, Acts 13:13; 15:37f; Col. 4:10; 2 Tim. 4:11.

Ephesus conditions and experiences, Acts 19:1f; 20:31, 20, 21, 27, 34; Rom. 15:19. Baptists. Length and result of his stay. Second visit to Europe, Acts 20:1-17. Last journey to Jerusalem, Acts 20:22, 38f; Rom. 15:3; Acts 21:12-14. Collections for the poor. Trouble to Corinth. Macedonia and Achaia. The journey. In Jerusalem again for the last time, Acts 21:17f. His concession to Jewish prejudice in the temple of worship, Rom. 15:31; 14:21; Acts 21:24, 26. Assaulted, Acts 21:27-31. Saved by Roman soldiers, Acts 21:31f. Speech from Castle stairs, Acts 21:38; 22:21. Before the Sanhedrin, Acts 22:30; 23:10. Conspiracy, Acts 23:12-31. Nephew. Two years in prison of Cæsarea, Acts 23:35; 24:27. Trial and hearings. Appeals to Cæsar, Acts 25:1-12; 26:24, 32. Journey to Rome in bonds, Acts 27:1f. Julius the centurion. Luke and Aristarchus. Unusual freedom for a prisoner. Ship to Myria in Lycia, Acts 27:5. Transfers to vessel of Alexandria bound for Italy, Acts 27:6. 276 passengers and cargo of wheat, Acts 27:37, 38. Myria to Malta. Fairhaven, Acts 27:8. South wind blowing softly, Acts 27:13. Storm 14 days. Miraculous escape, Acts 27:14-44; 2 Cor. 11:25. Experience on the island, Acts 28:1-10. Malta to Puteoli, Acts 28:11-14. Rome, Acts 28:14; Rom. 16:1-16. Welcome, Acts 28:15; 17-29. Nero's Court, Phil. 1:13; Philemon 1-13. Col. 4:3, 18; Eph. 3:1-6:20; 2 Tim. 1:16. Guarded in his rented house, Acts 28:16. Two years delay of trial, Acts 28:30, 31. Acquitted, Acts 25:26; Philemon 22; Phil. 2:24; 1:25. Close of life little known. Scriptural data learned mostly from his writings. Probably visited several

of his churches, 1 Tim. 1: 3; 3: 14; 4: 13; 2 Tim. 4: 13, 20; Titus 1: 5; 3: 12. Possibly Spain, Rom. 15: 24. Second imprisonment, 2 Tim. 1: 12-15; 4: 10-16. In need, 2 Tim. 4: 13, 9, 21. Hopeless, 2 Tim. 4: 7. Trusting God, 2 Tim. 4: 8, 18. Probably beheaded, on Ostian way, at Rome, under Nero, during the period of 65 to 68 A. D. Sum up his character and work. His life explained by his relation to Jesus. How a hero? How can we be like him?

#### A LIST OF BIBLE QUESTIONS

For admission and promotion examinations can readily be selected from the important facts as given in these outlines. Let each list of ten or twenty questions for each of the three periods have their answers found readily in these statements or in these Scriptural references. The use of such examinations is not required by the order, but is very helpful and strongly advocated.

## SCHEDULE OF TESTS.

### POINTS OF HONOR, SKILL, AND MERIT FOR PROMOTION.

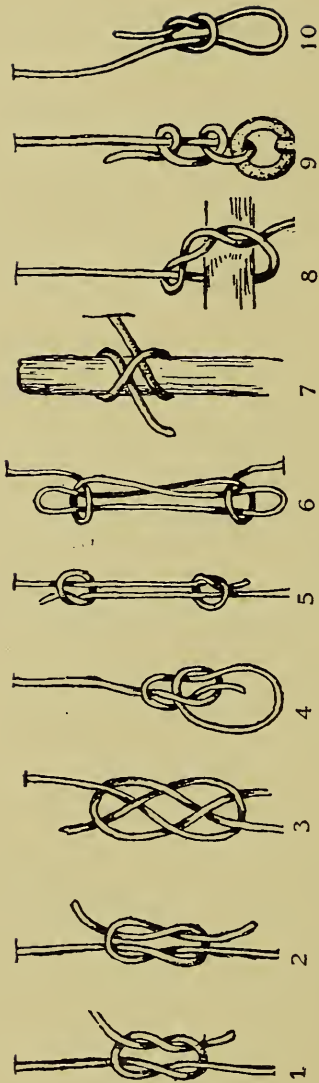
[Optional with each local chapter. To increase interest in the work and help Chaplain decide who to recommend for promotion. Grade on basis of 100 per cent; 0 to 5 on each point, 70 per cent to pass. Use as an assistance not a substitute for personal evangelism.]

#### From First to Second Degree.

##### *Physical.*

Age 13 years, and over.

- 1—Erect carriage.
- 2—Personal appearance and cleanliness.
- 3—Health—Physical examination.
- 4—Walk continuously five miles.
- 5—Tie four different standard knots.
- 6—Pull-ups, 6 to 12 times.
- 7—High jump, 3 to 4 feet.
- 8—Track half a mile in thirty minutes, or describe seventy per cent of the contents of a designated store display window observed for one minute.
- 9—Lay and light a fire, using not more than two matches.
- 10—Swim at least ten yards (or substitute running test.)



KNOTS

1. False reef or granny: always bad.
2. Reef knot or square knot: never slips or jams; easily loosed.
3. Carrick bend, for joining large ropes.
4. Bowline: a noose that neither jams nor slips.
5. The fisherman's knot: it never slips; is easily opened by pulling the two short ends.
6. Sheepshank.
7. Clove Hitch.
8. Timber Hitch; cannot slip or jamb.
9. Two Half-Hitches.
10. Slip knot, running noose, or halter knot.

*Moral.*

- 1—Savings bank account of \$1 to \$10.
- 2—Show written statement of parent that home duties are satisfactorily done.
- 3—Prove that you do not use tobacco in any form or degree.
- 4—Pass examination on the life of Paul up to and including his conversion.
- 5—Give per cent of time you attended Sunday school.
- 6—Department in club, Sunday school, and general.
- 7—Attendance at club meetings. Statement from Scribe.
- 8—Active club service as officer or committees or helping weak members, etc.
- 9—Bringing in new members.
- 10—Courtesy and congeniality.

## SCHEDULE OF TESTS.

FOR PROMOTION FROM SECOND TO THIRD DEGREE.

Grade 0 to 5 points on each test and basis of 100.

### *Physical.*

Age 16 years, and over.

- 1—Physical examination on health and appearance.
- 2—Continuous walk of 10 miles.
- 3—High jump 4 ft., 6 in.
- 4—Hundred yard dash 13 to 11 seconds.
- 5—Swimming 80 yards. (Substitute, if physically unable, rowing of boat or paddling canoe.)
- 6—Swimming on back for 40 yards, or floating 10 minutes.
- 7—Splice a rope successfully.
- 8—Produce some handicraft of your own work.
- 9—Cook satisfactorily two out of the following dishes: Porridge, bacon or eggs, hunter's stew, or dress and cook a wild animal or bird.
- 10—Describe or show the proper means for saving life as instructed in "First Aid to Wounded," two of the designated following accidents: Fire, drowning, runaway horse, sewer gas, ice-breaking, or bandage to cut.

## NOTE.

To prepare in First Aid to the Injured, a doctor or other qualified instructor should be called upon to give a definite course of study and practice. It should be remembered that this course will not prepare for expert service, but can be made very useful in case of accident, or emergency. The American Red Cross and the International Committee Y. M. C. A. have prepared a course which can be safely followed. And, upon passing the regular examination, a joint certificate of these organizations may be secured. Write the Educational Department of the International Committee of the Y. M. C. A., 124 East Twenty-eighth Street, New York.

*Moral.*

- 1—Savings bank account of \$5 to \$50.
- 2—Prove that you do not have any detrimental habits or associations to injure your health or character.
- 3—Pass examination on the life of Paul from time of conversion to his heroic death.
- 4—Give per cent of time you attend Public Worship.
- 5—Department in club, church, and general.
- 6—Attendance at club meetings.
- 7—Services for the good of the order.
- 8—Show record of school or employment.
- 9—Examination in some branch of nature study, as birds, animals, trees, stars, etc.
- 10—Knowledge of the things of the Kingdom of Christ in general, and the spirit and purpose of the Kappa Sigma Pi in particular.

## OUTDOOR WORK—SUMMER SEASON.

BALL GAMES are dear to the heart of most boys. Schedules can be arranged for them under moral and wholesome influences. Ball games between chapters or Sunday school classes are easily arranged. It will do preachers, teachers, and parents good to attend these games, and will at least do no harm to the boys to have them there. A little time spent in this way may save some heart-aches later in life.

FIELD DAY contests may likewise be utilized for the good of the boys and the influence of the organization.

NATURE STUDY.—Excursions to the woods, hills, seashore, or rivers early in the morning, after school, or in vacation with one or more of the "Nature Books" listed in the closing pages of this Manual, will help the boys to get close to the heart of nature and better understand the God of nature, and at the same time help the chaplain to get closer to the heart of the boys.

### *Military Camp.*

CAMPING AND SCOUTING.—Where you have twenty or more boys to go, military camping is a strong and practical feature. Our chaplains are conducting them with increasing appreciation of their value. You will learn a boy by camping with him out in the woods or on a stream or lake, away from home for a week or more, better than any way of which I know.

\$3.00 per week each for 25 or 50 generally covers



all expenses unless car fare is too large an item or a fashionable resort is visited.

The plan is for the chaplain to be the Governor who appoints from among his boys his military officers, such as captain, lieutenant, etc., subject to withdrawal of their commissions when they are unable to carry out the discipline established in council.

Daily morning worship and council establish rules and plan for the day. Court martial follows if officers have charges against any for breach of discipline. Guards are usually established and a picket line protects the camp day and night. No firearms are used. No boy is allowed to leave camp without permission on written pass limited in distance and time. A group of boys may go out to fish or play if under a petty officer, who is responsible for their safe return at stated time.

The only employe is a good cook. Well cooked and substantial meals served regularly are absolutely essential. The boys are detailed to do needed work in their turn. Beds must be aired and made dry. Cots or straw-ticks on boards in tents are used. Some chapters dress in khaki uniform, and have their brass band give daily concerts in camp. The dress is economy. The band is a luxury.

Immorality or breaking of fraternal vow is considered a case for the hospital staff. The surgeon who cares for scratches and bruises treats such cases as wounded soldiers. The enemy within has wounded such a knight, and he is treated according to the seriousness of the case. Remedies: Rest in bed. Bread and water diet. Forbidden to swim. For bad words: Wash out his mouth with soap and water, etc.

*Indian or Scout Camp.*

In small groups of six to twenty boys the military form is unnecessary and awkward, and the simpler rule of a chief or two in Indian or Scout fashion is more practical. However, there must be some simple rules and discipline or the camp will be a failure. It is better to have some definite plan and purpose in going. To explore some territory, or study nature in some field of science, or establish some records in physical contests, etc. Take along books on nature study and "The Book of Camping and Woodcraft," by Horace Kephart (Outing, 1908).

CAMPGROUND.—In deciding where to camp the important thing is to have a dry, level ground near good water for drinking and cooking, and near good wood for your fire. If you take horses, you will need pasture. A lake or stream of water is most desirable, as all the boys will agree, even if some of the parents will object. Proper discipline and rules will reduce the danger from bathing. It is almost a crime for a boy not to know how to swim. Better teach him and be done with it. Indians usually set their camps to face the east with hill or forest to break the winds on west and north, and so they can get the morning sun and afternoon shade. It should be near the boating and bathing place.

TENTS—TEPEES.—There is such a large variety of tents on the market that we have not the space to describe them. Your nearest dealer will give you full information. If not, write The M. C. Lilley Co., Columbus, Ohio, for catalogue. A 10 x 12-foot wall tent of 10 oz. army duck, double-filled, stained brown or green in dull shade, is best. Two of these will accommodate ten boys easily,

or one about twice this size will answer almost as well. The Indian tepee is made by tying from four to ten poles together at the smaller ends, standing them up and spread out the other ends to form the floor lines, upon which is stretched the canvas, cut and sewed to fit, leaving a flap for door and a small one near the top for smoke or ventilation. It is made secure from winds by attaching a rope from the cross tie of the poles to a stake driven in the center of the floor space, and by pegging down the canvas at the sides.

Most boys prefer 10-foot tepees because they are easier to make and handle. (A 20-foot tepee will be large enough for ten boys.) The raw material ought not to cost but four or five dollars, and the boys can make them themselves with a little assistance at home.

Take 22 square yards of canvas, or other material, and sew it together 10 x 20 feet. Lay it down on the floor and mark it off as follows: Find the middle of one 20 ft. side. With this for the center, and a cord and pencil for compass, draw a semi-circle with the ends of this side and the middle of the opposite side as extreme points. When this circular line is cut the half-circular part will be the body of your tepee cover and the two corner parts will be large enough from which to cut your smoke flaps. The center point from which you drew your half circle is the point that goes at the top of the poles. Smoke holes are made here by cutting little V shape openings and sewing on the flaps to cover them.

A strong cord is used to lace up the door and small rope bound into the bottom edge so the peg anchor ropes may not tear out. Twelve cane or straight poles are needed for this size. Dig a 6 to 8 inch ditch so to drain off the water.

*Signs and Signalling.*

Shake a blanket—I want to talk to you.

Hold up a tree branch—I want to make peace.

Hold up a weapon—I am ready to fight.

Hold up a pole horizontally—I have found something.

Hold up a vessel—Will you have a drink.

Hold it upside down—We are without water.

*Trails:*

A small stone on a larger one marks a trail.

Another stone laid by the side of the larger one tells the direction to turn. A third stone on top indicates danger—caution.

Break a twig or limb of a tree in the middle into a V shape and lay it on the ground with the point of the break pointing forward means, "This is my trail."

A twig laid with butt end pointing to right or left means, "Turn in this direction."

A twig laid with butt supported with fork of erect sapling or stick means "Danger—caution."

## BLAZED TREES.

A single blaze on the trunk of a tree means "This is the trail."

A second blaze pointing down to side means "Turn this way."

Three blazes in perpendicular line means "Danger." One long perpendicular blaze with another to one side a little lower means "Camp this way."

*Smoke and Fire Signals:*

Indians and army scouts since ancient times used these signs more or less. A bright fire is built and then

smothered with green stuff so as to produce a thick column of smoke.

One column means simply—Camp is here.

Two columns means—I am lost.

Three columns in a row means—Good news.

Four columns is a call to council.

By means of a wet blanket other signals are made, such as—

Two short puffs—All is well.

Three puffs in slow succession—Go ahead.

A succession of small puffs, half dozen in number—Come here.

The Morse telegraph code can be used by covering the smoke with a wet blanket, then removing it for a second for a dot. Cover it four seconds for a space. Uncover three seconds for a dash.

The Morse alphabet is as follows:

A .— B —... C —.—. D —.. E . F ..—.  
 G ——. H .... I .. J .——— K —.— L .—..  
 M ——— N —. O ——— P .—.—. Q ———.—  
 R .—.. S ... T — U .. V ...— W .——— X —..—  
 Y —.——— Z ———..

Abbreviations are IMI, repeat; AAA, full stop; MM, code flag; G, go on; MG, wait; RT, right; WW, annul, etc.

FIRE is used at night with the same codes produced by hiding the fire with the blanket before it.

THE WATCH AS A COMPASS.—Point the hour hand to the sun. In the forenoon, half way between the hour hand and XII is due south. In the afternoon one must reckon half way backward. If it is cloudy, so you can not see

the sun, hold a lead pencil or knife blade-point upright on your watch dial, and it will cast a shadow, showing you where the sun really is, unless the clouds are too heavy.

MEASURING DISTANCES.—The height of a tree is easily measured without climbing it when on a level open place, by measuring the length of its shadow and comparing it to your own shadow or a ten-foot pole. If a ten-foot pole cast a shadow 20 feet, and the tree cast one 150 feet, then  $20 : 150 :: 10 : x = 75$  feet, height of the tree.

If the sun is not shining, set the ten-foot pole up on the base level with the tree, at least 100 feet distant. Sight with the eye the direct line from the ground over the top of the ten-foot pole and top of the tree, and mark the ground spot on that line. Measure the distance to the foot of the pole and to the foot of the tree from that spot. Then solve it by proportion of the sides of the triangles thus formed. If the first distance is 20 feet, and the second is 140, then it would be stated as follows:

$$20 : 10 :: 140 : x = 70 \text{ feet, height of the tree.}$$

To measure distance across streams and impassible places, also use the triangle principle.

A right-angle triangle may be made by driving three stakes at distances 6, 8, and 10 feet (or given units). Cut three sticks to fit the sides. The angle opposite the 10 foot side must be a right-angle. After firmly fixing the right-angle, cut down the 8 foot side to 6, and cut down the 10 foot side to fit without disturbing the right-angle, and tie ends securely. Place this triangle with one 6 foot side pointing to some object on opposite bank and the other parallel with this bank. Now drive three pegs to mark the corners established,

and take your triangle along the bank in line with the pegs until you are in line with the sight object on the opposite bank, looking over the long side of the triangle while a short side is in line with peg of the right-angle point before established. The distance from the farthest point of this triangle to the farthest point of the other along the shore is the distance across the stream from the right-angle peg to the sight object.

Walking briskly, a man steps usually one yard. He can walk 3 to  $3\frac{1}{2}$  miles an hour on good roads.

When going thru strange forests or country do not be alarmed if you get lost. Avoid it by carefully noting the general lay of the land and marking your trail. Always carry knife, matches, and compass. Climb a tree or hill and look for a familiar landmark or smoke. Shout, or if you have a gun, shoot it off twice in quick succession. After failing to attract attention in a reasonably long time, send up your distress signal by building two smoke fires 15 feet to 25 feet apart. Those in camp should, if they see it, respond by sending up their single column smoke, "Camp is here." When you leave, see that your fire will not spread and mark your trail so you can return, if necessary, to this spot.

For Scouting Games, etc., send 25 cents in stamps to the Boy Scouts of America, 124 E. 28th St., New York City, and get the Hand Book.

## STEPS TO HELP ORGANIZE CHAPTERS FOR OTHERS.

Each chapter is a center of fraternal light and influence—boys will show their badge and talk, and others will want you to help them if you are working the plan.

Give them such literature and information as you can without betraying the confidential work, and send us their name and address so we can send them literature and letter, or if they are ready have them send the fee and application for charter and outfit; we will refer them to their nearest chapter for help in starting the work, or to yourself. You have no right to loan or sell rituals, etc., or organize others until they have charter of their own.



CO-OPERATING ORGANIZATIONS.



## PI SIGMA, OR PAULINE SISTERS.

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### *A Girls' Sisterhood.*

There is a demand from some Churches which have no organization for girls, such as the Junior Missionary Societies, that we provide an organization to affiliate with the Kappa Sigma Pi, and like it in character. Therefore we have provided this Order for girls that they may not be neglected in our more strenuous effort for boys. It is modeled somewhat after the Boys' Brotherhood, and is graded to suit the ages and development of Christian character.

Charters and supplies are issued only to distinctly religious institutions, like Churches, Sunday school, Y. W. C. A., etc.

An intelligent consecrated Christian woman must assume the position of Worthy Matron, which is same as Chaplain for Boys' Order. Teachers of girls' classes are using this plan to get every member saved.

The boys and girls must meet separately, except when joint meetings are arranged for special occasions, such as Installation Ceremony, or other open meetings.

The forms for organizing, the constitution and by-laws, and various activities are given in the rituals prepared and printed for each degree. Write to the Grand Chaplain for information and supplies.

The details and plans are a counterpart, as far as possible, of the Boys' Work.

## DEGREES.

### FIRST DEGREE—OR ORDER OF JERUSALEM.

Girls over nine years of age pledged to be true to home-folks and duties; to attend Sunday school regularly: when properly recommended by the pastor or the matron in charge, and elected by two-thirds majority vote, can be initiated into this order. The initiation is associated with the sister of Paul and home life.

### SECOND DEGREE—OR ORDER OF PHILIPPI.

Girls over twelve years of age who have accepted Christ and pledge to confess Him on all reasonable occasions and ways, including membership in the Young People's Society or Church. The initiation is associated with Lydia of Philippi and her welcome to the Gospel.

### THIRD DEGREE—OR ORDER OF CORINTH.

Girls over fifteen years of age. Girls who are committed to the service of the Church, found faithfully at the sacrament of the Lord's Supper, interested in personal evangelism, Home and Foreign Missions, may be, when properly qualified, initiated into this Apostolic Circle. This initiation is associated with Priscilla and the spread of the Gospel.

## THE SENIOR BROTHERHOOD.

The Brotherhood movement is gathering momentum daily, and all manner of men's clubs are being organized in the Churches. This activity indicates the present demand for something of the kind in modern Church life. There is often found zeal without knowledge and the results are not always satisfactory or permanent.

A Brotherhood that tries to introduce another prayer meeting into the calendar of the Church, or is satisfied with an occasional address and banquet, is not likely to justify itself as a real Brotherhood.

If you call it a Brotherhood, why not make it one in fact. We can furnish you a ritual for a nominal fee that can be adapted to any denomination and will inject into your members the real fraternal spirit which is the highest type of Christianity and will be a means of attracting men from without the Church as no other single feature. When Kappa Sigma Pi boys grow up they will demand it. It can be carried out in the social room of the Church. It can be made simple and easy or embellished to suit the convenience of each chapter.

We have no provision for charters and no interference with the denominational Brotherhood associations and rules.

A set of rituals are sent for prescribed confidential use, registered with the name of pastor or president who is responsible for their proper use, and subject to recall when necessary for their protection or improvement. The fee is \$1 for first copy, or \$3 for set of eight.

## THE FIRST DEGREE—THE COVENANTERS.

This is an Old Testament degree, which teaches the covenant relation between Jehovah and man, with a ceremony as beautiful and impressive as is found anywhere.

A reasonable amount of fun may be introduced of the kind that is clean, wholesome, and divine. It is usually required that those who join are members of your particular Church or not members of any other Church in your vicinity.

The non-Church members who join are led by the logic of their first step and the influence of Christian brothers in the club to commit themselves fully to the life and membership of the Church.

## THE SECOND DEGREE—OR THE ORDER OF THE APOSTLES.

This degree is reserved for those who are Christians and members of the Church of Jesus Christ.

The work is based on the New Testament and the life and teachings of the Apostles is portrayed in the ceremony.

The desire to advance to this degree opens the way for Christians to do personal evangelistic work among the non-Christians of the first degree. The Christian fellowship that is established and the teachings of Christ that are impressively given amply justify the use of these rituals.

The second degree rituals are bound separately and sent on same conditions as the first.

## SUPPLIES.

Please send money order or draft in advance. For less than \$1 two-cent stamps are acceptable. For all supplies address D. H. Jemison, Grand Chaplain, 222 Fourth Ave., West, Cincinnati, Ohio, U. S. A. Cable address, "Kappa." We use the "Western Union" code.

### PRINTED MATTER.

Postpaid to any part of the world.

Manuals per copy.....	\$.50
Membership Application blanks, 4 x 5, Pad of 50, postpaid, 25 cents; Pad of 100, 40 cents.	
Membership Cards, Pack of 50, postpaid, 25 cents, or 100 for 40 cents. Purser's Warrant, 3 x 8, Pad of 50, postpaid, 25 cents, or 100 pad, 40 cents.	
Scribe's record book for 60 meetings and 100 members, cloth bound, indexed.....	\$.25
Purser's record book for 60 months and 100 members, cloth bound, indexed.....	.25
Agreement Blanks for Uniforms, Pad of 50.....	.25
Under Ten Pledge Cards, 25 for 12 cents, or 100 for 40 cents.	
Credit schedule cards, 9 x 12 inches, for posting or hanging in club-room.....	Each .10

## KAPPA SIGMA PI BANNERS.

## No. 1.

Shield-shaped Banner, size, 18 x 24, made of good quality satin, official red with the white Greek letters and cross, silicia back, trimmed with gilt lace around the edges and with one and one-half inch gilt fringe thereon, with brass-covered rod at top, mounted on staff with spear top, packed in good order ready for shipping by express or otherwise. . . . . \$4.00

## No. 2.

Banner as above like illustration, but with finer satin . . . . . 4.40

## No. 3.

Banner of extra fine satin, trimmed with gilt laces, two-inch fringe and as above. . . . . 5.00

NOTE.—Number of the chapter can be added to these banners, and will cost ten cents per letter.





BANNERS.

Numbers 1, 2, and 3.

## No. 10.

Banner, 20 x 30 inches, as illustrated on opposite page, made of good quality satin, silicia back, trimmed with gilt laces, one and one-half inch gilt fringe on the bottom, with three nice tassels. Banner to be suspended from brass-covered cross bar, having metal ends, cord over top with tassels to hand at side. Mounted on staff with spear top. The name, number, and location of the chapter as well as the emblem painted thereon. . . . \$5.70

## No. 11.

Banner of finer satin and trimmed. . . . . 6.40

## No. 12.

Banner of extra fine satin, trimmed with fine gilt laces and a two-inch fringe. . . . . 6.95



BANNERS.

Numbers 10, 11, and 12. Staff is omitted in picture.

## BADGES.



Round celluloid emblems, button shanks or pins, 3-5 or 5-8 inches, 5 cents each; Dozen 25 cents; 25 at 2 cents each; 100 lots at \$1.75, postpaid.

Golden Enamel Badges, 1-2 x 3-8 inches, button shank or pin clasp, 25 cents each, or \$2.75 per dozen, postpaid.

Special emblem charms and ornaments in separate list, showing rank of degrees and officers, in preparation.



## PENNANT.

Red, white, and gold.

- 1 Stamped felt 8" x 24" . . . \$.25 each or \$2.40 per doz.
- 2 Sewed felt 12" x 30" . . . \$.50 each or \$5.00 per doz.
- 3 Spalding's 15" x 30", extra quality,  
\$.75 each or \$7.50 per doz.

Special sizes and designs made to order.



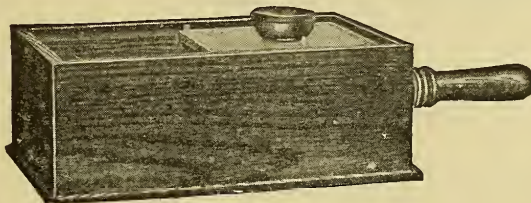
CORONET FRONT FOR OFFICERS, covered with red material, with rubber band, emblem on front, gilt Greek letters and name of office white.

- 9 Covered with satin, set of 10 . . . . . \$3 50
- 10 Covered with fine satin, set of 10 . . . . . 4 00
- 11 Covered with extra fine satin, per set of 10 . . . . . 4 80
- 12 Covered with silk, set of 10 . . . . . 6 00

See photo of officers chapter No. 3, Circleville, page 69.

Regalia, paraphernalia, costumes, etc., have been provided for making the degree work more elaborate when wanted, and are listed in the rituals or catalogues are sent on request to chaplains, who have established degrees which may use them.

BALLOT BOXES.



- 1K Sliding top, as illustrated, each . . . . . \$ 50
- 6K Semi-secret, Oak or Walnut, lined, each . . . . . 1 00

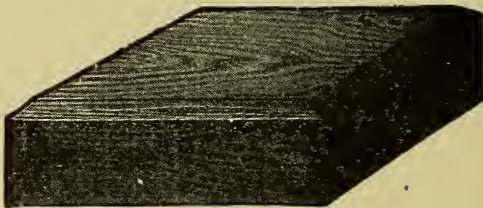
OFFICERS' GAVELS.



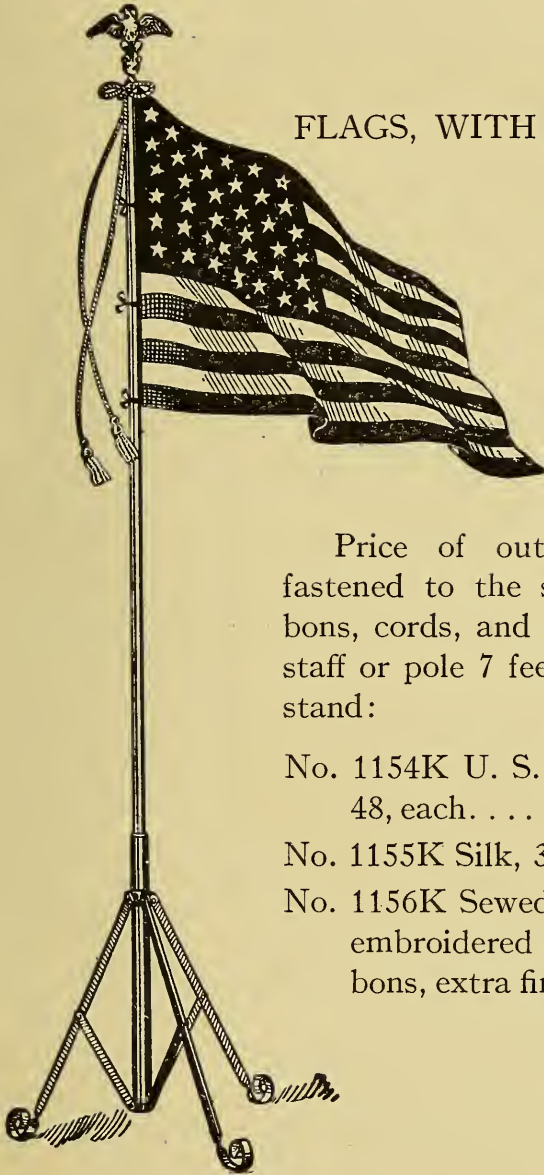
19K to 23K.

19K Gavel, of Oak or Walnut, each. . . . .	\$0 20
20K Gavel, of Rosewood or Cocobolo, each . . . . .	45
21K Gavel, of Rosewood, with Walnut handle, each. . . . .	35
22K Gavel, of Ebony, each. . . . .	75
23K Gavel, of Rosewood, large size, each . . . . .	1 00

GAVEL BLOCKS.



33 K Solid Walnut block, on which to strike gavel; size, 5 inches square and 2 inches thick; pol- ished except on bottom, which is covered with cloth, each. . . . .	\$ 50
34K Marble block; 5 inches square and 2 inches thick; polished on all sides except on the bot- tom, which is covered with cloth, each. . . .	1 30



## FLAGS, WITH STAND.

Height, including pole, stand and eagle,  $7\frac{1}{2}$  feet.

Price of outfit, complete Flag fastened to the staff with blue ribbons, cords, and tassels, metal eagle, staff or pole 7 feet high, with folding stand:

No. 1154K U. S. Bunting, 30 x 48, each. . . . .	\$4 50
No. 1155K Silk, 32 x 48, each. . . . .	6 00
No. 1156K Sewed Silk, 32 x 48, embroidered stars, silk ribbons, extra fine, each. . . . .	18 00

### FLAGS.

It is very desirable that every chapter have its flag, or flags. For we ought to be decidedly patriotic and do what we can to cultivate a true spirit of patriotism for our country without thought of antagonism to any other. Those who love their own country best are best able to appreciate the worth and rights of other countries, so we advise each chapter to have a flag of the country in which it exists, that the boys may see it and salute it as seems best and appropriate to the Chaplain in charge. The national colors to adorn the walls of the club room and be unfurled in every Kappa Sigma Pi camp or gathering.

The flag of every nation in which there is a chapter of the Kappa Sigma Pi must be unfurled in our General Council and important assemblages.

Because in some places the local dealers may not be able to supply you with the kind you need we list the following:

#### BUNTING FLAGS—MOUNTED.

- 1149K U. S. Flag, all wool bunting, U. S. Army size, 52 x 66 inches, trimmed with worsted bullion fringe, worsted cord and tassels, mounted on hardwood polished ash staff, metal eagle top with belt and holster, each . . \$7 50
- 1150K U. S. all wool bunting Flag, same as 1149K, but with silk fringe, silk cord and tassels, each 8 60
- 1145K U. S. Flag, all wool, fast color, bunting Flag, size 6 x 6½ feet, trimmed with gold color silk bullion fringe, large silk tassel, polished ash staff, metal eagle or U. S. Spear head, holster and belt for carrier (lettering extra), each . . . . . 11 25



1146K Same as 1145K, but with our improved  
screw joint pole, each.....13 50

The following Bunting Flags are not mounted. Best  
quality, stitched stars, all-wool double warp navy bunt-  
ing. Prepaid to destination.

3 x 2	feet, 13 Stars.....	\$ 75
4 x 2½	feet, 13 Stars.....	1 05
5 x 3	feet, 45 Stars.....	1 60
6 x 4	feet, 45 Stars.....	2 15
8 x 5	feet, 45 Stars.....	3 15
9 x 6	feet, 45 Stars.....	4 10
12 x 6	feet, 45 Stars.....	5 15
12 x 8	feet, 45 Stars.....	6 65

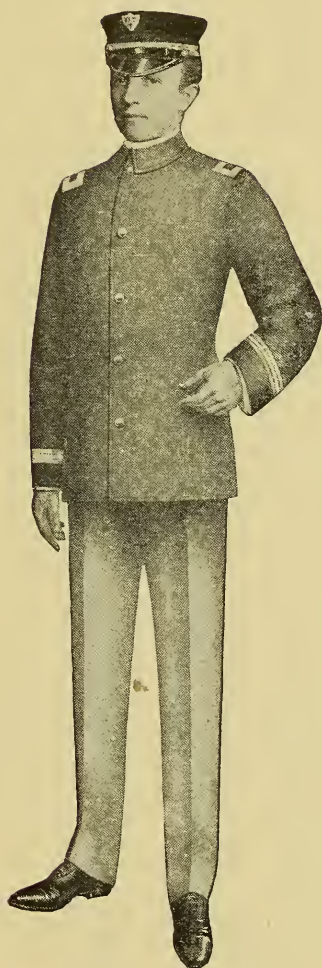
## UNIFORMS.

The Uniforms of blue cloth consist of blouse, made of dark blue cloth, neat fitting, made to measure, buttoned to neck, with turned down collar, gilt, illuminum, or bronze buttons, with stripes on sleeves, of red and white, or of red, white, and gold, narrow and modest, according to the standard of the degree. The trousers made of dark blue cloth, with stripes on outer seams, same as on coat sleeve. Cap dark blue cloth, bell crown, with strap on front, drooping visor, double or tripple stripe around the band, to match the suit, with metal emblem on the front.

## PRICE LIST.

	Lined.	Unlined.
Blouse No. 1 cloth.....	\$4 95	\$4 20
“ No. 2 “ .....	5 25	4 70
“ No. 3 “ .....	5 55	4 85
“ No. 4 “ .....	6 00	5 30
“ No. 5 “ .....	6 65	5 95
Trousers of No. 1 cloth .....		\$3 25
“ “ No. 2 “ .....		3 70
“ “ No. 3 “ .....		3 85
“ “ No. 4 “ .....		4 15
“ “ No. 5 “ .....		4 80

Caps according to cloth, \$1.10, \$1.25, \$1.35, and \$1.50



## KHAKI, OR SERVICE UNIFORM.

Made after the style that is worn by the U. S. A. four pockets on front, with bronze buttons, stripes on sleeves and trousers same as blue uniform, are made in sizes and boys' sizes are as follows:

No. 1 Khaki	.....	\$2 80
No. 2	“ .....	3 35
No. 3	“ .....	3 65
No. 4	“ .....	3 90

If men's sizes are required, the prices are as follows:

No. 1 Khaki	.....	\$3 20
No. 2	“ .....	3 80
No. 3	“ .....	4 10
No. 4	“ .....	4 45

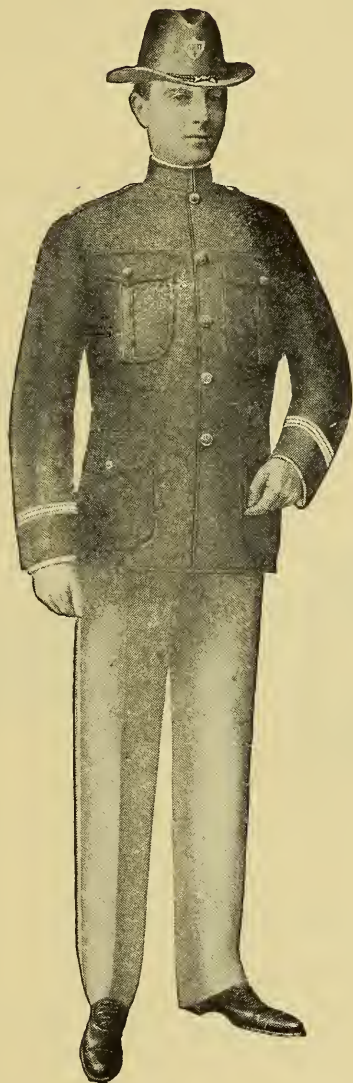
## HATS.

Regulation campaign hats which are worn with the Khaki uniform, without cords or emblems:

No. 1 Fair quality	.....	\$1 05
No. 2 Good quality	.....	1 30
No. 3 Extra quality	.....	1 70

## HAT CORDS.

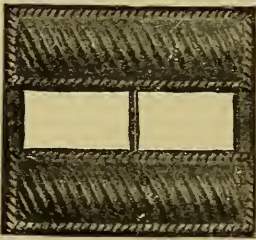
1. Worsted cords 20 cents each, or 85 cents per dozen.
2. Gilt, 30 cents or \$2.95 per dozen.



## EMBLEMS FOR HATS.

Where a larger one is desired than the regular pin or button generally used on the lapel of the coat, we list a larger one made especially for a hat Gold plated screw back..... \$.55

## RANK INSIGNIA—SHOULDER STRAPS.



Silver plated, single bar per pair (for appointed officers).....	\$ 15
Silver plated double bars connected, for elected officers, per pair.....	30
Silver plated leaves, pin back, for Chancellor. Per pair.....	25
Gold plated leaves, pin back, for commanding officer, such as Chaplain, or the governor in Boysville and camp work.....	30

## MUSICIAN No. 1.

Shoulder straps, red or white field, gilt metal border with gilt metal lyre in center. Per pair..... \$.60

## No. 2.

Border handsomely embroidered by hand, in gilt bullion and with "L" in center. Per pair.. 1 75

## No. 3.

The above with the name leader embroidered by hand in silver bullion. Per pair..... 2 00

## OFFICERS.

No. 4. The name of officers, handwork on the shoulder straps same as above..... 2 00

No. 5. Shoulder straps in extra fine gilt bullion, embroidered by hand, with the name of leader, or other officer, hand embroidered in silver. Per pair..... 3 10



LEGGINS.

- Leggins, made of Khaki colored canvas, lace on sides. Per pair..... \$ 60
- Leggins, canvas, puttee style. Per pair..... 1 25



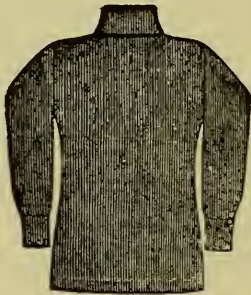


## SHIRTS.

- |        |   |        |
|--------|---|--------|
| No. 1. | Shirts of dark blue flannel, good quality,<br>fast color. Each..... | \$2 45 |
| No. 2. | Shirt of gray flannel, West Point regula-<br>tion. Best.....        | 2 65   |
| No. 3. | Shirt of olive drab flannel, fine quality...                        | 2 85   |
| No. 4. | Shirt of blue chambray, fine quality.....                           | 1 00   |
| No. 5. | Same of tan chambray.....   | 1 00   |

## OFFICIAL WORSTED JERSEYS.

For Kappa Sigma Pi Athletic teams and individual members; with special monogram or official emblem or Greek letters sewed in appropriate size and style on the front. Must be ordered through Grand Chaplain's office, but arrangements have been made for filling order through the larger distributing houses of the A. G. Spalding & Bros. They guarantee the very best quality. Sizes, 28 to 44 inch chest carried in stock. Two inches are allowed for stretch.



No. 10K Special quality worsted, fashioned solid color, red unless specified with K. S. P. emblems. Each.....	\$3 50
Per dozen.....	35 00
No. 12K Good quality worsted, with K. S. P. emblem. Each.....	3 00
Per dozen.....	30 00

Emblems only which you may prefer to sew on cheaper Jerseys, Red shield, with white Greek letters and cross, 7 inch, 50 cents or \$5 per dozen; 4 inch, 40 cents or \$4 per dozen.

Greek letters—White sent unless color is designated, 5 or 6 inch, per set of 3, 45 cents; per dozen sets, \$4.50, postpaid.

NOTES AND BOOKS.



## K. S. P. BIBLE STUDY HELPS.

From a list of books on the life and times of St. Paul we quote the following:

	Net	Postpaid
Ramsey: St. Paul the Traveler and Roman Citizen . . . .	\$3.00	\$3.25
Conybeare and Howson: Life and Epistles of St. Paul . . . .	.75	.88
Stalker: Life of St. Paul . . . . .	.48	.55
Farrar: Life and Works of St. Paul . . . . .	\$1.58	1.72
Taylor: Paul the Missionary . . . . .	.50	.60
Speer; Paul the All-Round Man . . . . .	.50	.50
Speer: Studies of the Man Paul . . . . .	.58	.65
Meyer: Paul, a Servant of Jesus Christ . . . . .	.75	.85
Stevenson: The Children's Paul . . . . .	.85	.85
Whyte: The Apostle Paul . . . . .	1.00	1.00
Ramsay: The Cities of Paul . . . . .	3.00	3.25
Weinel: St. Paul the Man and His Work . . . . .	1.50	1.68
Bacon: Story of St. Paul . . . . .	1.50	1.65
Pratt: Life and Epistles of St. Paul . . . . .	.58	.65
Sell: Bible Studies in Life of Paul . . . . .	.50	.50
Abbott: Life and Letters of St. Paul . . . . .	1.20	1.35
Gilbert: Student Life of Paul . . . . .	.50	.60

This list is by no means exhaustive, as there are about one hundred different works published on the Life and Character of St. Paul; but we have made a selection from a full list. Order from any bookseller. These prices are quoted by Jennings & Graham, 220 Fourth Ave., West, Cincinnati, Ohio.

### BOOKS FOR WORKERS WITH BOYS.

APPLIED IDEALS IN WORK WITH BOYS. Y. M. C. A. Press. \$1.

Thirteen articles, by different workers, which, though rather miscellaneous in content, discuss helpfully some subjects not before covered in these little volumes, such as adolescent psychology, the "boy scouts," helping unfortunate boys, the boy of foreign parentage, the employer of boys.—*A. L. A. Book-list.*

BROWN—THE YOUNG MAN'S AFFAIRS. Crowell. \$1.

Seven talks from a religious viewpoint about a young man's most vital concerns and interests; distinguished by a grasp of essentials, sound common sense, and a picturesque and humorous style.—*A. L. A. Booklist.*

BUILDING BOYHOOD: A BOOK OF PRINCIPLES. S. S. Times. \$1.

Eleven addresses delivered at a conference of religious and social workers with boys held at Harrisburg, Pa., under the auspices of the State Y. M. C. A. They deal with the boys' moral and spiritual development and his home, school, and Church relationships. . . . helpful and suggestive, especially on the religious side.—*A. L. A. Booklist.*

CHESLEY—SOCIAL ACTIVITIES FOR MEN AND BOYS. Y. M. C. A. Press.

A compilation from many sources of suggestions and experiences in the social activities of Y. M. C. A. work. Entertainments of many kinds, both indoors and out, are described; the yells and songs used by various Y. M. C. A. chapters are given. . . . A useful book for social workers. Bibliography and satisfactory index.—*A. L. A. Booklist.*

FISKE—BOY LIFE AND SELF-GOVERNMENT. Y. M. C. A. Press. \$1.

A sane and original discussion of the boy problem, with suggestions and conclusions drawn from work with boys in the Y. M. C. A. The normal boy, not the juvenile delinquent, is the subject. The book is one of the most valuable published recently.—*A. L. A. Booklist.*

FORBUSH—THE BOY PROBLEM. Pilgrim Press. \$1.

This has long been a standard book on the various phases of the boy's relationships. One chapter is devoted to the boy's relationship to the Church.—*Notes and Books in Foster—The Boy and the Church.*

FORBUSH—CHURCH WORK WITH BOYS. Pilgrim Press. 50 cents.

Practical chapters on the principles of Church work with boys; how to teach a boys' Sunday school class; how to conduct a Church boys' club; the work of men with boys, etc. . . . His attitude towards amusements is especially broad-minded and sensible. Each chapter ends with hints for self-study and suggestions for further reading.—*A. L. A. Booklist.*

FOSTER—THE BOY AND THE CHURCH. S. S. Times. 75 cents.

An unsentimental but sympathetic study of the boy from twelve to sixteen "already under religious training," inquiring into the efficiency of the Church in its relations with various aspects of boy life, and offering practical suggestions for influencing his spiritual growth and keeping him in touch with the Church. Appendix contains an annotated list of studies on adolescent boyhood and a list of boys' clubs.—*A. L. A. Booklist.*

FOWLER—STARTING IN LIFE; WHAT EACH CALLING OFFERS AMBITIOUS BOYS AND YOUNG MEN. Little. \$1.50.

Discusses professions and occupations, the determining conditions and necessary preparations for entering each career, also its advantages and disadvantages. . . . Excellent, practical book, reassuring on some points and disillusioning on others.—*A. L. A. Booklist.*

GUNCKEL—BOYVILLE: A HISTORY OF FIFTEEN YEARS' WORK AMONG NEWSBOYS. Toledo Newsboys' Association. 75c.

HALL—FROM YOUTH INTO MANHOOD. Y. M. C. A. Press. 50 cents.

Designed to instruct boys from eleven to fifteen in the elements of sexual physiology and hygiene. The treatment is direct, dignified, and free from exaggeration, sentimentality, or morbid suggestion; the facts as presented are based on the latest findings of medical science. The book meets a definite need. . . .

—*A. L. A. Booklist.*

MERRILL—WINNING THE BOY. Revell. 75 cents.

This is a thoroughly readable and interesting statement of certain principles which should govern the adult's dealing with the boy. The book frequently takes the form of anecdote, and will be enjoyed by either the parent or the teacher.

—*Notes and Books in Foster—the Boy and the Church.*

ROLLINS—WHAT CAN A YOUNG MAN DO? Little. \$1.50.

Designed to aid a young man in the selection of a calling, this book contains a vast amount of actual, definite advice about things one naturally wishes to know. While many books of advice have been written, this one possesses distinctive features, more especially its practical information concerning new openings for work and definite instruction about entering them.

—*Publisher's Note.*

RUSSELL—WORKING LADS' CLUBS. Macmillan. \$1.50.

Clear, full, and valuable study of boys' clubs in industrial centers. Though English, it offers excellent suggestions for all social workers.—*A. L. A. Booklist.*

SISSON—THE ESSENTIALS OF CHARACTER. Macmillan. \$1.

A practical and scholarly study of character building in education. Though of value primarily to educators, the work is so clear and readable that parents and general readers will find it interesting and helpful. . . .—*A. L. A. Booklist.*

### BOOKS FOR BOYS.

(Prepared with the assistance of Mary E. Wilder, Circleville Public Library.)

We are all taught to read, but here the matter frequently ends, for we are not taught what to read. Reading has, in the past, been a "buzruy" to many; it is becoming a necessity for all. Right reading is the greatest factor in education. In this day of Public Libraries all can be in touch with these Universities of the people. The Library may be your college; it can help you to be more efficient.

Find out what the libraries in your vicinity have to offer you, and make use of the resources at your command. Do not buy books at random; before purchasing a book know that it is worth while and the best book to be had for your particular need.

Magazine articles on the subjects in which you are interested may be found by consulting Poole's Index and the Reader's Guide to Periodical Literature.

### STORIES.

ALDEN, W. L.—Moral Pirates. . . . .

(Vacation adventures on the Hudson River.)

ALDRICH, T. B.—Story of a Bad Boy.

(Boy Life in New England Sea-Port Town.  
Pranks and Adventures.)

ALLEN, W. B.—Navy Blue. (Story of Annapolis.)

BALDWIN, JAMES—Fifty Famous Stories Retold.

(Historical and legendary Tales.)



- BARBOUR, R. H.—Half Back—(Preparatory school and first year at Harvard.)
- BROOKS, NOAH—Boy Emigrants. (Adventures on the plains in early California days.)
- BROWN, A. F.—John of the Woods. (Poetic story.)
- BUTTERWORTH, HEZEKIAH—In the Boyhood of Lincoln.
- CLEMENS, S. L. (Mark Twain)—Tom Sawyer.  
The Prince and the Pauper.  
(Prince and street waif change places.)
- DEFOE, DANIEL—Robinson Crusoe.
- DODGE, M. M.—Hans Brinker and the Silver Skates.  
(Holland life and skating adventures.)
- EGGLESTON, EDWARD—Hoosier School-Boy. (Boy life in early Indiana.)
- FOX, JOHN, JR.—Little Shepherd of Kingdom Come.  
(Boy's life in Kentucky during Civil War.)
- FRENCH, ALLEN—Junior Cup. (Boys' summer camp.)
- GARLAND, HAMLIN—Boy Life on the Prairie.  
(Pioneer life in Iowa.)
- GORDON, C. W.—Glengarry School Days.  
(Story of Canadian backwoods.)
- HALE, E. E.—Man Without a Country.  
(One of the best stories of patriotism ever written.)
- HAMBLÉN, H. E.—We Win. (Railroad story.)
- HOUGH, EMERSON—Young Alaskans. (Adrift in a dory on coast of Alaska.)
- HUGHES, RUPERT—Lakerim Athletic Club. (Club of twelve boys who play foot ball, golf, and other games.)
- HUGHES, THOMAS—Tom Brown's School Days. (Story of English school life.)
- JANVIER, T. A.—Aztec Treasure House. (Search for hidden treasure in Mexican mountains.)
- JOHNSON, ROSSITER—Phaeton Rogers. (A boy inventor and the scrapes his inventions got him into.)
- KALER, JAMES OTIS—Toby Tyler; or Ten Weeks With a Circus.
- KING, CHARLES—Cadet Days. (West Point Life.)
- KIPLING, RUDYARD—Captains Courageous. (Fishing schooner life on the Newfoundland banks as seen by a boy washed overboard from an Atlantic liner.)

- MORLEY, M. W.—Donkey John of the Toy Valley. (Life of the toy-carvers in the valley of the Tyrolese.)
- MUNROE, KIRK—Campmates. (A story of the plains.)  
Fur Seal's Tooth. (Shipwreck on an island in Behring Sea.)
- PYLE, HOWARD—Jack Ballister's Fortune. (Adventures with pirates.)
- RICE, A. C. H.—Mrs. Wiggs of the Cabbage Patch.
- STEVENSON, R. L.—Treasure Island. (Search for hidden Treasure.)
- STEIN, EVALEEN—Gabriel and the Hour Book. (The making of books in a monastery of old Normandy.)
- STOWE, H. B.—Uncle Tom's Cabin.
- TROWBRIDGE, J. T.—Tinkham Brothers' Tide Mill. (Five plucky boys who support their mother.)
- VERNE, JULES—Twenty Thousand Leagues Under the Sea. (Trip in a submarine boat.)
- WYSS, J. D.—Swiss Family Robinson. (Story of a shipwrecked family.)
- ZOLLINGER, GULIELMA—The Widow O'Callaghan's Boys. (How an Irish widow and her seven sons got along in the world.)

#### MYTHS, LEGENDS, AND WONDER STORIES.

- ANDERSON, H. C.—Fairy Stories.
- ARABIAN NIGHTS—Edited by E. E. Hale—Another edition by Andrew Lang.
- BALDWIN, JAMES—The Horse Fair. Story of Roland. Story of the Golden Age.
- CHURCH, A. J.—Stories from Homer.
- CLARK, M.—Story of Æneas.
- GRIMM, J. L. & W. K.—German Household Tales.
- HARRIS, J. C.—Uncle Remus. (Negro folk tales.)
- HAWTHORNE, NATHANIEL—Tanglewood Tales. Wonder Book. (Mythological stories.)
- KINGSLEY, CHARLES—Greek Heroes.
- LANG, ANDREW—Book of Romance. Blue Fairy Book.
- MABIE, H. W.—Norse Stories Retold from the Eddas.
- MALORY, SIR THOMAS—Knightly Legends.

- MORRIS, CHARLES—King Arthur.  
 PYLE, HOWARD—Some Merry Adventures of Robin Hood.  
 RASPE, R. E.—Tales from the Travels of Baron Munchausen.  
 RUSKIN, JOHN—King of the Golden River.  
 STOCKTON, F. R.—Fanciful Tales.  
 TAPPAN, E. M.—Robin Hood, His Book.

## BOOKS OF TRAVEL AND ADVENTURE.

- AARON, EUGENE MURRAY—Butterfly Hunters in the Caribbees.  
 (Exploring expedition of a naturalist  
 and two boys in the Bahamas and West  
 Indies.)  
 CARPENTER, F. G.—Geographical Readers. North America. Asia.  
 South America. Africa. Europe. Australia.  
 DANA, R. H.—Two Years Before the Mast. (A common sailor in  
 the American merchant service.)  
 DU CHAILLU, P. B.—Land of the Long Night. (Northern Europe.)  
 Wild Life Under the Equator. (Tropical  
 forests of Africa.)  
 HILL, C. T.—Fighting a Fire. (Stories of a fire department.)  
 JENKS, TUDOR—The Boy's Book of Explorations.  
 KNOW, T. W.—Boy Travelers' Series. (Fifteen volumes. Adven-  
 tures in different parts of the world.)  
 LUMMIS, C. F.—A Tramp Across the Continent. (The diary of a  
 man who walked from Ohio to California.)  
 Some Strange Corners of Our Country. (South-  
 western U. S.)  
 MOFFETT, CLEVELAND—Careers of Danger and Daring.  
 PARKMAN, FRANCIS—The Oregon Trail. (A journey through the  
 Northwest in 1847.)  
 ROOSEVELT, THEODORE—Ranch Life and the Hunting Trail.  
 SPEARMAN, F. H.—Held for Orders. The Nerve of Foley. (Rail-  
 road stories.)  
 STOCKTON, F. R.—Personally Conducted. (Travel in Europe.)  
 TOMLINSON, E. T.—Four Boys on the Yellowstone.  
 THOMPSON, A. R.—Gold-seeking on the Dalton Trail.  
 WHEELER, FRANCIS ROLT—Boy With the U. S. Survey.

## INDIANS AND FRONTIER LIFE.

- BAYLOR, F. C.—Juam and Juanita. (Mexican boy and girl Indians and their escape.)
- BRADY, C. T.—Northwestern Fights and Fighters.
- BROOKS, E. S.—Master of the Strong Hearts. (Story of Custer's last rally.)
- BUTTERWORTH, HEZEKIAH—The Wampum Belt. (A tale of Penn's treaty with the Indians.)
- CUSTER, E. B.—Boots and Saddles. (Story of army life with General Custer.)
- ELLIS, E. S.—Logan, the Mingo.
- GRINNELL, G. B.—Jack, the Young Ranchman.
- INMAN, HENRY—Ranche on the Ox Hide. (A tale of pioneer days in Kansas; Buffalo Bill and General Custer appear in the story.)
- JUDD, M. C.—Wigwam Stories told by North American Indians.
- MUNROE, KIRK—At War with Pontiac.
- SNEDDEN, G. S.—Docas, the Indian Boy of Santa Clara.
- STARR, FREDERICK—American Indians.
- STODDARD, W. O.—Little Smoke. (A tale of the Sioux.)
- WOOD, C. S.—On the Frontier with St. Clair.  
Campfires of the Scioto.

## NATURE BOOKS.

- BEARD, J. C.—Curious Homes and Their Tenants.  
(Homes of crabs, spiders, moles, bees, ants, etc.)
- BALLARD, J. P.—Among the Moths and Butterflies.  
(Scientifically accurate, yet simple.)
- BLANCHARD, NELTJE (pseud.)—Bird Neighbors. Birds that Every Child Should Know. Game Birds. Nature's Garden. (An aid to knowledge of our wild flowers and their insect visitors.)
- BURROUGHS, JOHN—Squirrels and Other Fur-Bearers. Wake-robin.
- COMSTOCK, J. H.—Insect life.
- CRAM, W. E.—Little Beasts of Field and Wood.
- DANA, MRS. F. T. S.—How to Know the Wild Flowers.



## BOOKS ABOUT ANIMALS.

- BOSTOCK, F. C.—Training of Wild Animals.
- BROWN, JOHN—Rob and His Friends. (A story of a noble dog.)
- CARTER, M. H., ed.—About Animals, Retold from the St. Nicholas.  
(Other volumes in this series are Bear Stories,  
Panther Stories, and Stories of Brave Dogs.)
- DE LA RAMEE, LOUISE—Dog of Flanders.
- DU CHAILLU, P. B.—World of the Great Forest.
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